The LUTHERAN OUTLOOK

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Let's Be Fair to America

By G. Nordberg

Again the Baffling Problem

A Symposium

Cambridge Conference Statement

Significance of Spellman's Attack

By John F. Palm

Ministering to University Students

By Morris Wee

Vol. XI SEPTEMBER, 1946 No. 9

Pointed Paragraphs

THE CHURCH AND LABOR UNIONS

THIS EDITORIAL is prompted by an announcement of the Roman Catholic diocese of this area, that a Labor College will again be conducted this fall. Last year some five thousand laboring men from this area were students at the Roman Catholic Labor College. Similar colleges are being conducted all over the country. No doubt tens of thousands of men and women enrolled in the ranks of labor unions have been students in Roman Catholic labor colleges. The curriculum offered at the local college is very comprehensive, but all teaching is based on Roman theology, particularly as exemplified in the papal encyclical on labor. It seems impossible even to estimate the tremendous influence which the Roman Catholic Church is exerting upon the masses of labor union members through these colleges.

The record of the Protestant Church in general in this field is very, very bad. In fact, as far as we know, the Protestant Church is making no serious attempts to reach labor. True, there have been some mouth-filling pronouncements, but the working man generally is not impressed by mere pronouncements. The plain fact is that the Protestant Church has shown an unsympathetic and indifferent attitude toward labor union movements. The Lutheran Church has fully shared that attitude.

It is true that we have come a long way since the day when treatises and pamphlets were published by Lutheran churchmen, literally attacking labor unions and counseling all our members to remain aloof from them. Nevertheless we are still suffering from a lack of real understanding of labor problems and it is undeniable that a degree of antagonism toward organized labor is to be found among our clergy and laity. When labor union leaders tell us that our Church is anti-labor, they are not speaking without some provocation.

To us this indicates the very real need of a good deal of thinking on the part of our clergymen and our laity concerning the problems of labor. Labor unions are here to stay. Tens of thousands of our members hold membership in labor unions. We are exhorting them to register their Christianity in their everyday life and in their social and business relations. Our Christians are willing to do that, but they do need guidance. The Church has failed them at this point.

We propose that the Church commission men of the proper equipment and background to study the relation of labor and labor unions to the Christian; and that synodical publications offer to our ministry and our laity material in this field to guide them in their thinking. What should be the Church's attitude toward organized labor? Does labor have a right to organize? What about strikes? Are labor unions generally dominated by racketeers? Are they a front for communistic propaganda? How can an individual Christian register his Christian convictions in the labor movement? These are pressing questions which demand a clear-cut answer. What is the Church going to do about it?

—The American Lutheran.

Statistics record only the smallest part of the misery caused by alcohol. From the first glass to insanity, to crime, to despair and suicide, there are a thousand degrees. Only those who fall the lowest are accounted for by statistics.—G. van Bunge, in an address delivered at the University of Basel.

THE WORLD WAR AND FREEDOM

There is pessimism in the conclusions drawn by former President Herbert Hoover from his recent world survey of famine conditions. He says that the dominant note in the world is now fear and frustration, rather than hope and confidence. Russian "fifth column" workers are spreading c o n f u s i o n throughout the world to allow the Soviet Union to consolidate its position in world affairs. "The dismemberment of the German state and the attempt to reduce the German people to a level of perpetual poverty will some day break into another world explosion." Mr. Hoover also states: "Far from freedom having expanded from this war, it has shrunk to far fewer nations than a quarter of a century ago. And in addition, there are at least fifteen million people in concentration or forced labor camps who are slaves in every sense of the word. Several scores of millions more are practically serfs." When will these afflicted peoples be set free? How? A year has passed since victory was obtained in Europe, and yet we have not peace. The United Nations organization is torn with struggles for mastery. The forces of freedom in this world have a large unfinished task.

—Watchman-Examiner.

A Catholic priest in Italy has revealed the fact that he has been given $500 to say Mass over the departed Mussolini. We do not know how much "Mass" $500 will pay for, but it will not meet the obligation.

—James D. Rankin.

OUR GREATEST NEED

What the Church needs today, th would enable her to meet the needs a lost world, is THE TRUTH, the u varnished truth, the hard-hitting tru the truth that makes you think, t truth that disturbs you, the truth th will awaken you from your lethar truth that will cause distress for s truth that smites the conscience, tru that causes you to see and feel yo lost condition, truth that will bring y to your knees, truth that will bri into your darkened life, "The Light the World."

—Walter W. White.

If the qualities of men of the S Francis type can be produced in son other way than by relating one's se to God, then that other way is of equ educational value. But nobody yet h found that other way; and till som body does, I shall maintain the thes that a soul-satisfying self-developme is impossible if religion is omitted fro the educational process. The famili question whether education should should not include religion is thus see to raise a false issue. The question not whether religion should be broug in out of the cold and, as a charitab concession, given the place in the scho curriculum sometimes assigned to "Sa cred Studies." The question is how u can dignify by the name "educatio any system which does not develop th qualities conceded to be essential to man's wholeness.

—George Wharton Pepper

The Lutheran Outlook

Official Organ of the American Lutheran Conference

REV. E. E. RYDEN, D.D., Editor

Augustana Book Concern, Rock Island, Ill.

Published monthly in the interest of th American Lutheran Conference and of Chris tian work in general. The American Luthe an Conference was organized in 1930 an consists of the following independent churc bodies: The American Lutheran Church, th Norwegian Lutheran Church of America, th Augustana Synod, the Lutheran Free Church and the United Evangelical Lutheran Church The Conference has a total baptized mem bership of 1,721,108. Its congregations num ber 6,266, and it has 4,651 ordained ministers

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The Lutheran Outlook is published at 20 S. Fifth Street, Blair, Nebr., and is entered as second class matter at the post office a Blair, Nebr., under Act of March 3, 1879.

Subscription Price

United States and Canada: $2.00 per year in advance; $3.00 for two years in advance $3.00 per year to foreign countries.

All communications pertaining to advertising, subscriptions and change of address should be addressed to Mr. P. A. Magnussen, Manager, Lutheran Publishing House, Blair, Nebr.

The
LUTHERAN OUTLOOK

VOLUME XI | SEPTEMBER, 1946 | NUMBER 9

EDITORIAL

FIRST INDICATION that the United States is abandoning thoughts of a vindictive peace for Germany and is turning toward a policy reflecting a greater measure of sanity and less of war hysteria was indicated in the notable address delivered by Secretary of State Byrnes at Stuttgart, seat of the local German government in the United States zone, on September 6. Broadcast to the German people throughout the American and British zones, the declaration of the American state official made it clear that the United States is finally convinced that the Morgenthau plan, which envisioned the destruction of industrial Germany and the reduction of that country to an agricultural state, was a stupid blunder and that the Potsdam Agreement, which embodied much of the Morgenthau policy of revenge, must be radically revised. In essence, the Byrnes speech, was the first ray of hope that has come to Germany and gives at least a measure of promise of a peace less dangerous in character. But there were also darker and more somber shadows in the picture drawn by the American Secretary of State, as we shall note later.

Hope for Germany Voiced by Byrnes

Most significant was the declaration that the United States will insist that the Rhineland and the Ruhr, which comprise the most important industrial part of Germany, shall not be surrendered to France but must continue to be a part of the German reich. Of like importance was the statement that the United States rejected any idea that Germany's eastern borders had been permanently fixed at the Oder River, and Secretary Byrnes made it clear that territories east of that line had been assigned only provisionally to Russia and Poland, "subject to the final decisions of the peace conference."

Also of great significance was the frank admission of the American Secretary of State that the present political and economic administration of Germany by the four-power Allied control council is a complete failure and that it has resulted in paralysis in the life of the nation. The Allied control council, said Mr. Byrnes, "is neither governing Germany nor allowing Germany to govern herself." He then called for the establishment of a German provisional government under a national council composed of democratically responsible minister-presidents or other German officials of the several states or provinces, who shall be charged with drafting a federal constitution for Germany.

"All that the Allied governments can and should do," he declared, "is to lay down the rules under which Germany can govern itself."

The United States, Mr. Byrnes said, will work unceasingly for complete economic unification of Germany, with zonal barriers "completely obliterated so far as the economic life and activity of the nation are concerned." This, he made clear, is essential not only for the economic recovery of Germany but for all Europe.

"Germany," said the American Secretary of State, "must be given a chance to export goods in order to import enough to make her economy self-sustaining. Germany is a part of Europe and recovery in Germany, and particularly in the adjoining states, will be slow indeed if Germany, with her great resources of iron and coal, is turned into a poorhouse."

BUT THERE was also an ominous note in Mr. Byrne's address. "It is not in the interest of the German people nor in the interest of world peace that Germany should become a pawn or partner in a military struggle for power between the east and the west," he warned. Likewise solemn was the statement, "We do not want Germany to become the satellite of any power or to live under a dictatorship, foreign or domestic. The American people want to see peaceful, democratic Germans remain free and independent."

Obviously aimed at Russia, these sobering words constitute the first open admission by the American govern-

ment that it no longer has faith in the aims and purposes of its former friend and ally. Indeed, they make it clear to the American people what they have already long suspected that the "military struggle for power between the east and the west" is already on, and that the real motive of England and the United States in maintaining large military forces in Germany is not so much to keep the Germans in subjection as it is to prevent the Soviets from gaining political domination over that country and thus using the German people as allies in a scheme of world conquest.

Does this mean that the American people must reconcile themselves to the prospect of carrying indefinitely the burden of maintaining an enormous military machine in Europe? Does it mean that a stupid American administration continued to encourage the insatiable demands of the Russian government and approved and sanctioned its every ambitious move until it had helped to create a political monster which now dominates half of Europe and threatens the peace of all the world? Does it mean that the American people were led a second time in a single generation into a war involving untold misery and sacrifice, only to discover at its close that instead of achieving the high-sounding ideals enunciated in the Atlantic Charter they had only succeeded in strengthening an unscrupulous dictatorship which now casts its dark shadow over all the nations? Does it mean that all of the glowing promises concerning the "brave new world" which was to emerge from the blood and sweat and tears of World War II were but vain and empty phrases, and that the present period of disquiet and unrest is only an armed truce, an ominous interlude, before the outbreak of World War III?

These are indeed pessimistic reflections, but they are not one whit darker than the present world outlook. Will the Church once more stand idly by and watch with indifferent eyes while the nations again gird themselves for the conflict? If so, may God have mercy on the Church and on mankind.

Will Build "Rubble" Churches in Reich

CONSTRUCTION of "rubble churches", to be made of reclaimed material from buildings destroyed during the war, is being proposed by Prof. Otto Bartning, internationally known church architect, as a practical means of supplying the great need for places of worship in Germany. The first structure of this kind is now being erected under Dr. Bartning's direction in Pforzheim, near Heidelberg. The work is being done by members who give their spare time during evenings.

The "rubble churches" have the advantage of requiring less wood than the temporary barrack churches supplied by the World Council of Churches and can accommodate at least three times as many worshipers. The World Council is still supplying the wood for the new type of churches, but the brick and stone are reclaimed from ruined structures.

Prof. Bartning, who is considered Germany's foremo church architect, is authority for the statement that b tween 5,000 and 6,000 churches were destroyed or se ously damaged in that part of the Reich now occupie by the western Allies.

Aside from the practical side of the German arch tect's plan, the idea has other merits. For one thin such churches will stand as a perpetual memorial World War II. Not only will they be a constant remind of the horror and inhumanity of that conflict, but the will constitute a silent protest against the duplicity an machinations of unscrupulous political leaders whos overweening ambitions have brought untold misery up on Germany and have turned the whole world into charnel-house.

And that leads us to say that perhaps it would be salutary thing for all the nations—including America— to have some churches built of rubble. It might act as deterrent on some folks who seem to know of no solu tion for the world's problems except a free-for-all war It isn't until they survey the ruin wrought by thei passions that such people are ever led to ask themselve what they really accomplished.

Billion Dollar Loss In Church Giving

CHURCH MORTGAGE burnings and bulging church coffers which have marked the last few years, do not accurately reflect the true situation in the churches with respect to giving, according to a report of the National Stewardship Institute. In a survey of the financial support given the churches during the last quarter of a century, beginning in 1920 and ending with 1945, it is revealed that total actual gifts to the church bodies which reported their figures were a billion dollars less in the 13-year period from 1933 to 1945 inclusive as compared with the similar period from 1920 to 1932 inclusive. And this in spite of the fact that the membership of these bodies had increased from twelve million in 1920 to thirty million in 1945.

The total amount of gifts during the first period was $5,534,906,178, while that of the second period was $4,479,560,695. And all this took place while the national income was increased from sixty-nine billions in 1920 to one hundred and sixty billions in 1945, while per capita income increased from $655.61 annually to $1,194.03.

In 1920 church members were giving 2.72 per cent of their estimated per capita income; by 1932 the figure had risen to 5.25 per cent; but since that year of depression, which marked an alltime high for giving based on income, there has been a persistent decline year by year until an all-time low was established in 1945, when it reached 1.35 per cent of per capita income.

Meanwhile total expenditures for luxuries alone have increased to the point where at least $25 is being spent for these things for every dollar given to the Church and its correlated agencies.

Here it should be noted that the figures are for only twenty church bodies with a total present membership of approximately 30,000,000. This means that if the same ratio of loss is true of the entire church membership of the United States (numbering some 72,000,000 Protestants, Catholics and Jews) the total decrease in giving to churches during the second thirteen-year period has been at least two billion dollars instead of one billion.

Undoubtedly a part of the blame for the lowered rate of giving must be placed on the tremendous increase in taxes which the federal government has placed on the people of the United States. During the second thirteen-year period this burden was 385 per cent of what it was in the first period. Coupled with this is the new federal income tax policy which exempts 10 per cent of an income as an allowance for taxes, interest and benevolences, regardless of whether anything has been contributed to church or charities—a policy which certainly has not encouraged giving.

Under the circumstances it may well be asked if we have reached the stage in our national development where the State is beginning to encroach seriously on the rights of the Church. Church members are certainly being compelled to 'render unto Caesar the things that are Caesar's', but God is often forced to accept whatever may be left.

However, this is not the whole story, by any means. What is really needed is a new sense of Christian stewardship on the part of God's people. Where such a spirit is rightly developed, there will be no shrinkages in gifts for the Kingdom. Can it be that the figures quoted above reveal a decline in the spiritual life of the Church?

Women Alcoholics Grow in Number

IT HAD TO COME to this. A few years ago it was considered a most unusual thing to see an American woman drinking in public. And for a woman to become actually drunk was a mark of social disgrace.

Then came Repeal, and, almost over night, a profound change took place in the attitude of the American people. Taverns and cocktail lounges began to swarm not only with men but even more noticeably with women. Drinking had become not merely legal but fashionable. It was the smart thing to do. Today America is beginning to pay the price of its folly.

In a remarkable article entitled "Are Women Drinking Too Much?" in the September issue of the *Woman's Home Companion*, Dr. Robert V. Seliger, a Fellow of the American Psychiatric Association and for sixteen years a member of the psychiatric staff of John Hopkins Hospital and University, declares that the number of women patients admitted to mental hospitals for alcoholism has risen in a little more than a decade from 6.3 to 17.3 per cent, and that two-thirds of all women in jail in America are there because of drunkenness.

"When I started practicing psychiatry nineteen years ago," he writes, "not more than one out of ten alcoholics who came to me for treatment were women. Now the women are four in ten. Once when a home was broken by alcoholism a drunken husband was nearly always responsible. Now I hear the tale in reverse. It is the husband who comes to me, often in tears, to tell how he has tried to meet expenses, tried to take care of the children and failed because his wife spends her time in bars or fumbles about the house in a stupor."

And the most ominous thing in this spread of alcoholism, says the Baltimore physician, is the fact that it is among our most intelligent and most sensitive women that it is making its deepest inroads.

"With modern psychiatric treatment," he continues, "thirty to forty alcoholics in every hundred may be helped back to health. But the others are doomed more certainly than if they had cancer. They will end their lives in psychiatric hospitals or literally drink themselves to death, bringing pain and sorrow to themselves, families and friends while doing so."

Like most other secular writers on the subject, however, Dr. Seliger does not get at the root of the trouble. Instead of advocating total abstinence, he seems rather to defend the practice of social drinking, pointing out that, whereas some 2,600,000 persons have become alcoholics or problem drinkers, there are 38,000,000 men and women "who drink regularly or occasionally without letting it interfere with their work or their home life."

Only 2,600,000 alcoholics! Does this mean that we must utter no word of warning to the 38,000,000 who are still only "social drinkers" despite the fact that the very figures Dr. Seliger quotes prove that one in every fifteen is doomed to meet the tragic fate he has pictured above? What greater menace to American society can be found today that that which the legalized liquor traffic has brought?

We were deeply curious to discover what remedy this noted psychiatrist might have to offer to the problem, and here is what we found:

"In our homes, schools and churches, the youth of the nation must be given a sounder view of life. The knowledge must be impressed upon them that they live in a universe which is larger than they are, and that family ties, love, duty and faith are more worth while than selfish personal satisfactions or what the fashion of the moment calls success.

"To check the tragic increase of alcoholism which is threatening womankind now and the generation of women to come, we must develop a new set of values which will place less stress on material things and more on those of the spirit. To keep women, and men, from becoming pathological drinkers, we must make a better world in which to live."

This is well said, but every bit of it is pointless unless we have the courage to add that the alcohol traffic is inherently evil, and that we can hardly hope to make a "better world" until we teach men, women and children scrupulously to avoid every form of temptation that may

eventually enslave them and destroy not only their minds and bodies but also their souls. There is not much hope, of course, that the world in general will listen to such a warning,, but the Church can at least speak such a word to its own members. And there are a lot of church members who need to hear just such a word.

Apostles of Truth Or Falsehood?

A NEW CHAPTER was written in the story of modern Christian missions on September 11 when the *SS Marine Lynx* sailed from San Francisco with 400 missionaries bound for Asia and the Philippines. A concerted effort brought about by the Missions Conference of North America in cooperation with twenty-nine denominational mission boards in the United States and Canada, it was described as the "largest mass movement of missionaries in all the history of foreign missions."

Another group of some 900 missionaries are scheduled to sail within a month on another "missionary ship." But this is only the beginning. Present estimates indicate that these two large contingents represent only the vanguard of some 8,000 Protestant missionaries who will return in the near future to mission fields in various parts of Asia and the Pacific islands.

This is indeed encouraging. It points to the fact that the Christian Church has become increasingly conscious of its missionary responsibility. It is possible that it marks the beginning of the greatest concerted effort to win the world for Christ in the history of the Church. Never has the cause of foreign missions been in higher repute. If World War II has taught the Church anything, it has made it clear that the Gospel of Jesus Christ is the only hope of mankind. Unless the evangel of peace through the Crucified One is brought to the nations, the only alternative is for the world to perish in its sins.

But the picture is not altogether encouraging. While the apostles of truth are hastening to the far corners of the earth in increasing numbers, the apostles of falsehood are also on the move. The Mormon publication, *Church News,* printed in the month of August, showed a group picture of 215 missionaries gathered outside the Mormon temple at Salt Lake City, ready to leave for work in twenty-two "missions" scattered throughout the world. An issue of the same paper dated May 11, under the caption, "Huge Increase in Missionaries Points Towards New Record," stated that the number of missionaries during the war had fallen to 350, but that on May 1 it had reached a total of 1,134, that new missionaries were being called at the rate of 150 to 200 a month, and that at the same rate two years from now "there could be nearly 5,000 missionaries at work."

But the Mormons are not the only group who are bending every effort to spread their false teachings throughout the world. The recent international convention of Jehovah's Witnesses in Cleveland, O., revealed a militant resurgence of this belligerent movement. Formerly known as the International Bible Students or "Russellites," these religionists have this in commo with the Mormons that practically all of their membe serve at one time or another as "missionaries." Not onl this, but both groups are constantly engaged in aggres ively opposing and denouncing other religions and i systematically proselyting among the Christian Churc es. *Light on Mormonism* is authority for the statemer that "well towards 10,000 proselytes are gotten out o our own churches yearly" by the apostles of Josep Smith, and it is a well-known fact that Jehovah's Wit nesses also succeed in enticing thousands of members t leave the fold of the established Churches.

As an example of the hostile attitude of Jehovah' Witnesses toward the Church, we would quote a speak er at their recent convention who referred to churc members as Biblical tares which "must be torn out o the good wheat before the harvest" and also labele them as "stumbling blocks for the true witnesses." A similar systematic slandering of the Christian Churc and of its clergy is carried on by the Mormons, wh teach that the Christian ministry is "a spurious priest hood, destitute of divine authority, divine inspiration an divine power . . . set up by ambitious and designin men. This is priestcraft, the base counterfeit of the tru and heavenly coin."

Thus we find that both of these false religions are no content with spreading their teachings to the paga world but reveal even greater zeal in seeking to propa gate their doctrines at home. In other words, while th apostles of truth are speeding over land and sea to brin a message of life and hope to the benighted races of th earth, the apostles of falsehood are carrying on their in sidious program of trying to sabotage the home base.

What can be done about it? Certainly it is incumben upon the Christian ministry to acquaint the membershi of the Church with the facts—not merely regarding th false teachings of these spurious movements, but alsc concerning their proselyting practices. But still more important is the task of making our own membership more missionary conscious. This much we can learn from each of these false religions—to make every member of the Church a missionary. It is not simply by the labors of the 400 missionaries who sailed on the *Marine Lynx* that Christ is seeking to establish His dominion in the earth. That task is one that belongs to every Christian.

Lutheran Church Moves Closer to Other Groups

AS ADDITIONAL details of the Upsala meeting of the Executive Committee of the Lutheran World Convention reach these shores, it is becoming increasingly apparent that world Lutheranism is moving definitely in the direction of greater cooperation with other Protestant groups. By the same token, it is also becoming evident that increasing solidarity among Lutherans themselves is envisioned in plans for the Lutheran World

federation, which is to supplant the Lutheran World convention if the recommendations of the Executive committee are adopted by the fourth Lutheran World ssembly to be held at Lund, Sweden, next June.

All this is made clear by the following five-fold purose of the proposed Federation set forth by the Executive Committee:

1. To bear united witness before the world to the Gospel of Jesus Christ as the power of God for salvation.

2. To cultivate unity of faith and confession among the Lutheran Churches of the world.

3. To promote fellowship and cooperation in study among Lutherans.

4. To achieve a united Lutheran approach to the ecumenical Christian movement and to common responsibilities in mission and education.

5. To support Lutheran groups in need of spiritual or material aid.

Three of the American representatives to the Upsala meeting—Dr. S. C. Michelfelder, new executive secretary of the Lutheran World Convention; Dr. Ralph H. Long, executive director of the National Lutheran Council, and Dr. Franklin Clark Fry, president of the United Lutheran Church in America—were quoted by Religious News Service on their return to New York City as expressing the conviction that the proposed Lutheran World Federation "has opened the door for greatly increased Lutheran cooperation in the World Council of Churches, in a united Christian approach to missions, and in all other ecumenical movements."

"The Lutheran World Federation," Dr. Michelfelder said, "offers the Lutherans of the world an opportunity to make a contribution to the great Christian ecumenical movement. If the pledges of cooperation and the fervent prayers of the Executive Committee are an indication of the cooperation and prayers of the whole Church, the Lutheran World Federation will be a new force in the world never before realized."

The proposal to reorganize the Lutheran World Convention into a Lutheran World Federation undoubtedly reflects a growing feeling in various Lutheran countries of the need of greater Lutheran solidarity. This is in striking contrast with the self-sufficient attitude of the European leaders at the third Lutheran World Convention in Paris in 1935, when the suggestion of the American delegates for a more closely-knit organization was frowned on. It was apparent at that time that the national Lutheran Churches of Europe were suspicious of any super-church group which might demand definite commitments of them or that might assume unwarranted authority. World War II has evidently brought home to them a deeper sense of the mutual inter-dependence of Lutherans of all lands.

Incidentally, the movement toward greater Lutheran solidarity has also made it possible for Lutherans of the world to make a far greater impact on the ecumenical movement than otherwise would have been the case. Instead of entering the World Council of Churches as small isolated groups, they now are asking for membership on a confessional basis similar to that of the Orthodox Churches. This will not only serve to remove a major difficulty for many Lutheran groups in the United States who have hesitated to join the World Council, but will also tend to make the Lutheran Church a powerful force in shaping the future course of the World Council and of world Protestantism.

Church Grows 2.1 Per Cent

BAPTIZED MEMBERSHIP in the Lutheran Churches of the United States and Canada rose to 5,522,307 persons during 1945, an increase of 117,516 members of 2.1 per cent over the previous year, according to the annual statistical summary released by the National Lutheran Council on September 14.

Confirmed membership increased by 81,141 persons to a grand total of 3,877,657, also a gain of 2.1 per cent. Distributed among the 16,158 local congregations, this would indicate an average accession of 5.02 adult members per church during the past year. Including baptized members, the average was 7.27.

The Council's summary is based on statistics supplied by 18 bodies, covering all Lutherans in America. Of these, seven recorded gains in membership, four suffered losses, one had no change, and six did not report their latest figures.

Highest numerical increase was made by the Missouri Synod, with a gain of 29,456 baptized members, or 2 per cent. The Augustana Synod showed the greatest advance on a percentage basis, its 19,791 additions representing 4.8 per cent of the total membership of 411,207.

The United Lutheran Church, largest of the bodies, reported an increase of 23,289 members or 1.3 per cent; the American Lutheran Church, 17,075 or 2.7 per cent; the Evangelical Lutheran Church, 27,405 or 4.5 per cent; the United Evangelical Lutheran Church, 1,093 or 2.8 per cent; and the Negro Mission, 549 or 4.5 per cent.

Losses were confined to the smaller groups. The Finnish Suomi Synod showed a decrease of 681 members to 29,875; The Norwegian Synod of 411 to 9,012; the Danish Lutheran Church of 40 to 19,428; and the Eilsen Synod of 1,380. The Finnish Apostolic Church reported no change in its membership.

The number of ordained ministers rose to 14,388, an increase of 435. Of these, 10,600, or 384 more than the previous year, are serving pastorates. Seventy-one churches were started, raising the total congregations to 16,158, while the number of preaching stations dropped from 1,055 to 961, a decrease of 94.

During the year, 819 congregational schools were established for a total of 24,129; their staffs increased by 6,389 to 194,814 officers and teachers; and they gained

61,087 pupils or 3.1 per cent of the aggregate enrollment of 1,974,014.

The value of church property was boosted by $21,891.788 to a high of $431,022,697, while indebtedness was reduced by a record $10,132,516 to a new low of $14,638,023. The churches devoted $73,357,078 to local expenses and contributed $30,889,713 to church work at large for a total expenditure of $104,246,791, an increase of $16,117,903 over 1944.

—News Bureau, National Lutheran Council

We, Too, Need Re-education

WE HAVE TALKED much of the importance of re-educating the people of Germany away from the ideas and ideologies of Nazism which have been so well drilled into them by their despotic overlords, and most people agree that this is the only way that problem will ever be completely solved.

But we too need re-education. Technical re-education alone is not meant—though we could do with a thorough overhauling job on that. What is needed most is a re-education of our way of thought. We need not merely enough education so as not to have to look up to anyone, but also enough not to look down on anyone.

We need re-education in responsibility. We must accept our full share of the work not merely of the world, but of our own government, national, state, or local. We need more cooperators and fewer coasters on the work of others. (If you have ever tried to name working committees for even a small club, you know what I mean.)

We need re-education in justice. We cannot expect to build a world of the Four Freedoms until we have ingrained in all of our people the ideal of absolute justice for all—those with whom we do not agree as well as to those with whom we see eye to eye.

We need re-education in kindness. We need to teach those who will follow after us that prejudice is ignorance, that bias and group hatreds are ignoble, that the spirit of brotherhood is not just something we learn on Sunday and put away with out best gloves for another week. We have to relearn that the Golden Rule is still the most practical law of life.

We need re-education in speech. We need to learn how not to talk as well as how to talk. We need to make careless rumor mongering, unkind generalization and carping criticism of our neighbor's motives, a social solecism equal to eating peas with a knife.

We need re-education in citizenship. We need to express in our lives the idealism that is the American way of life. We need a re-dedication to the principles that made and preserved us a nation. And we must remember that self-government of a people collectively depends upon self government of the people individuall

Re-education is the only way left open to the wor for which we have sacrificed the best of our youth. is the only way we can be sure that this senseless sacr fice may not be made in each generation to come. R education is the only solution to the problem of th world today.

New York City Ruth Taylor

The Gardener of Souls

By JOSEPH AUSLANDER *

WHO IS the master teacher? He
Who from despair and fear sets free
The restless, sullen soul of youth
To range the harsh terrain of truth,
And from the blind abyss of folly,
The blackest pits of melancholy
To climb, to fall, to cling, to grope
Up the grim Everest of hope
Until above himself he stands,
A new strength in his bleeding hands,
And knows that by his faith he won
The shining summits of the sun.

Who is the master teacher? He
Who shows that to be truly free
No pain can be too much, no price
In discipline and sacrifice
Too great; that freedom is a pledge,
A promise and a privilege,
A glory earned, a grace to cherish,
Or, lightly held, as lightly perish.
He is the teacher who gives vision,
And courage to outface derision;
Who in an angry time can teach
A tolerance in thought and speech
Which stones may strike, but never reach.

He is the plowman who plows deep
The stubborn soil where passions sleep,
Each one for good or ill a seed,
And plucks the nettle and the weed,
Laboring hour upon hour
To bring the best in man to flower,
And finds in labor for the Lord
His recompense and his reward,
Toiling as his great Teacher toils,
Who is the Gardener of Souls.

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Let's Be Fair to America

By G. Nordberg, Ph. D.
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AMERICA IS our country; to it we owe respect, devotion, and allegiance, but first of all we owe to it fairness in judgment, privately or publicly expressed. Most of us have crossed the Atlantic from Europe, some in ancestry of colonial days, some in the great tide of immigration of the last century, and some in more recent years. We came for various reasons, some to escape the restrictions and the regimentation of life inherent in old civilizations, others to obtain economic and cultural advantages which a new country could offer.

America has done well by us all; this is a valid assumption since very few took advantage of the privilege of return passage. This country has been a good place in which to earn our living, to satisfy our desires for comforts and luxuries, to develop intellectually and morally, to build personalities as conditioned by capacity and early influence, to worship in full freedom, to enjoy the higher things of life, and above all to speak our mind without fear of arrest and court action. These blessings have not been within reach of any other people upon earth. The minimum of responsibility in return for all these favors is to be fair to our country. We are all citizens, and as such we are under obligation to renounce allegiance to any foreign power, or prince, or potentate. Our duty is to defend and love America. Internationally, this is our home. In this relationship there is no double citizenship, there is no divided loyalty, there is no mental reservation.

Democracy Is a Process

Comparatively, America is a young nation. It was established on the democratic principles of freedom, equality, and justice. In building a government upon these principles, we are pioneers in modern times. No other people has taken seriously the possibility of erecting a state on such a broad foundation. Inevitably our efforts to realize this ideal have been faltering and imperfect. It does not require much scrutiny to discover failures and discrepancies. Democracy is a process, never a finished product in human history. To stand apart from the throng and cry out in ridicule of our American life or to sit on the "scorner's bench" and relish as a pastime the pointing out of our sins in past history and our national crimes in the present are projects unworthy of a citizen. A cynic could easily enumerate mistakes and shortcomings to fill a book the size of a mail order catalog.

But let's be fair to America. Criticism is always in order; it is even our bounden duty to call attention to dangerous tendencies and policies inimical to our welfare, but let it be the constructive type which is willing to share responsibility for the wrong and propose practical measures for correction and cure. Speaking evil about our own people in the "I-wash-my-hands" attitude does not bring blessing to anyone.

Moving Toward More Equality

In spite of failures and faltering steps, the American nation has endured these one hundred and fifty some years and has demonstrated to the world that government of the people, for the people, and by the people can be worked out even in the face of rebellion within and attacks from without. Set-backs there have been, but in general the nation has moved towards more freedom and more equality, and it is still engaged in picking its way in that direction.

America is singularly situated in that it does not constitute a racial group, it does not represent one nationality. This may be a source of both weakness and strength. Instead of depending on ties of blood and solidarity of kinship, it must build on the one factor which is common to all, a firm faith in the principles of our government. Ours is a spiritual focus, which fact demands a continuous revival and energizing of our faith and devotion.

Foreigners Can't Interpret America

Being an American, therefore, means more than just being a citizen. It means a way of life suffused with the democratic principles, it means an earnest effort to share in the realization of those principles, it means a habit pattern of thought and action motivated by an urge to reach the ideal. Democracy cannot be donned like a garment upon entrance into citizenship. It is an attitude which must be bred into the bones and woven into the fabric of the mind. Let no one believe that a foreigner who comes to our country late in life is able to interpret America better simply because he or she has a different background upon which to base the appraisal. Such new arrivals are astounded at the extent of the wide, open spaces; they can appreciate the sum total of our material wealth; they praise the ingenuity and daring of our industrialists; but they have not learned to know the heart of America. The air of superiority with which they voice their opinions suggests they lack regard for the values that are truly American. Consider a Baptist, who has recently joined the Methodist church, lecturing to the brethren about the merits of Methodism!

The recent war has disturbed many of our concepts involving international relations. The Scriptural injunction of "love your enemies" is being interpreted to imply distrust and fear of our friends and allies. How can a Christian in our day plead for brotherly love to former enemies while instilling suspicion and contempt of people

who fought and died by our side to spread freedom and justice to nations in distress and bondage? But more than that, love of enemies is advocated on the basis of accountability and guilt of America in the struggle. Crowd psychology, with its pity for the loser, should not blind us to justice and fairness. Does love of enemies necessarily imply hatred of America? It is our firm conviction that the world can be blessed through the broadening and the extension of democratic principles, not by the restoration to power of Nazi reign of terror and Nipponese militarism.

Cannot Shirk Our Responsibility

In a world crisis such as we are facing at the present time, America cannot shirk its responsibility. As a young man the writer was taken up with the theory of anti-imperialism so eloquently advocated by W. J. Bryan. At that time isolationism and non-interference seemed to be the correct traditional policy of our country and, withal, it seemed to be the proper and humble attitude to other nations. But we shudder today to think of what would have happened to the many small nations in Europe conquered and held in bondage by a superior military power, if America had not become a participant in the recent struggle. Today we need not be ashamed of the role that our country played in the liberation of those who suffered under oppression and tyranny.

Although the democratization process is not finished here at home, we are now engaged in that same task on a vastly larger scale. It is our firm belief that the international scope of that program will hasten the good work at home. The plea that we must put our own house order before we attempt to help other nations is rather naive and egoistic way of reasoning, for, by the sam token, the Christian Church in America could not carr on foreign missions before all of our own people ha been christianized, and they tell us that only half of ou inhabitants are members of our churches. We believ there is a reciprocal influence of national and interna tional efforts.

International Justice Not a Sham

The world is now witnessing the meting out of justic to war criminals. For the first time in history, interna tional courts are holding individuals who instigated an planned war between nations responsible for their acts There can be nothing wrong in punishing those wh stand convicted of death by torture of millions of ou fellow beings. Justice is one of the fundamental demo cratic requirements, not only for the weak, but justice t the strong who oppress the weak. If war is a crim against mankind, let mankind turn in holy wrath upo those who are guilty. We deny that internaitonal justic is a "sham." The raising of that cry seems to imply th wish that it were the Gestapo and the Eastern war lord who now should be sitting in judgment upon Eisenhowe and MacArthur. Bereft of democratic procedure, tha would undoubtedly have been a more expedite trial.

Let's be fair to America. It is our task to defend it not to ricidule it. Pity the young folks who never hear a good word about the country which has fostered them and given them so many advantages and blessings.

Again the Baffling Problem

A Symposium on Inspiration

What is Range of Inspiration?

IN THE AUGUST issue of the *LUTHERAN OUTLOOK* is an interesting article on Inspiration by Pastor H. Karl Ladwig. As I see it, Pastor Ladwig does not clarify the crux of the problem, namely, the range of Inspiration. Is every word in the Bible inspired? If this question is answered in the affirmative, then the inaccurracies in the Bible are also inspired. Those who hold the view that every word in the Bible is inspired will answer that there were no inaccuracies in the original manuscripts. How dare anyone to make such a statement? It is an insult to God's intelligence. It manifests a lack of reverence for God. It is neither morally nor intellectually honest to build a theory on an unknown quantity. Why not be frank and say that we do not know if these inaccuracies were in the original manuscripts?

We must distinguish between negative Biblical criticism and textual criticism. A negative Bible critic approaches the Bible with the thought of tearing the Bible to pieces in order to undermine its authority. A textual critic is an honest seeker after truth who approaches the Bible with an open mind to establish the truth in regard to God's revelation. Textual criticism has found about 200,000 variations in the manuscripts from which the Bible is translated. What is the range of Inspiration in regard to these variations?

Some Biblical Inaccuracies

Let us mention some obvious inaccuracies in the Bible. In Matth. 23:35 we read, "Zachariah the son of Barachiah" but in II Chron. 24:20, "Zechariah, the son of Jahoiada." In Mark 2:26 we read Abiathar, but in I Sam. 21: 1-6 Ahimelech. In Gal. 3:17 Paul writes that the Law was given 430 years after the covenant of promise was made with Abraham. 430 years is the time the Israelites sojourned in Egypt. But Jacob was 130 years old when he went to Egypt. And Isaac was 60 years old when Jacob was born which makes 620 years. There are inaccuracies in the Bible, and inaccuracies are not truth. And only truth is inspired. Inaccuracies cannot be the Word of God.

Some Lutheran bodies have written into their constitutions the following declaration: " The Bible is the Word of God." This statement needs clarification. It is a vague statement which covers a multitude of vague thoughts. If this statement is to be taken literally, then the committees that have given us the American Standard Version and the Revised Standard Version have butchered the Word of God. For the American Standard Version has eliminated portions of Scripture found in the King James Version, and, likewise the Revised Standard Version has omitted portions of Scripture found in the American Standard Version.

Those who champion the view that the Bible is the Word of God will hurry to say that they will make due allowances for textual criticism. With one hand they build a structure, and with the other hand they undermine the structure they have built.

"What Is the Word of God?"

The crux of the problem is: What is the Word of God? Only the Word of God is inspired and infallible. We will get into a dilemma if we make the Bible identical with the Word of God.

Few problems in theology have given me so much mental agony as the problem of Inspiration.When I raised the question of Inspiration in the seminary, I generally received the rebuke, "What, are you a Bible critic? Do you not accept the declaration of your Church that the Bible is the Word of God?" Such an answer made me very unhappy and caused me to doubt the authority of the Word of God. In the course of years I have found rest in the following conclusion: The Bible is not a textbook in history, nor a textbook in science. The Bible reveals God and His dealings with man. It reveals an infallible plan of salvation through Jesus Christ. The words that reveal Jesus Christ as the Son of God and the Redeemer of man constitute God's inspired and infallible Word.

Views of Madsen and Hallesby

I am indebted to Dr. P. Madsen of Denmark and Dr. O. Hallesby of Norway for their presentation of Inspiration. To say that the Bible is infallible and that the Word of God is infallible are two different things. Madsen's and Hallesby's views may be summarized thus: We have not an infallible Bible, but God has revealed unto us through the Bible an infallible plan of salvation through Jesus Christ.

Madsen and Hallesby are devout Christians and staunch Lutherans. I have great respect for the views of these two eminent scholars. They have profound reverence for the authority of the Word of God.

When Dr. Madsen first presented his views on Inspiration, the challenge was hurled at him: "On your knees before the Bible, professor." But Dr. Madsen did not permit himself to be intimidated by such tactics. In a calm and dignified manner he replied, "I am daily on my knees before the God who is revealed to me through the Scriptures."

A Mystery Passing Explanation

That the Word of God is inspired is presented in Scripture as a fact. It is a miracle which must be accepted in faith. The inspiration of the Word of God is a miracle which cannot be solved by human reason. No theory of Inspiration can be inspired, for the simple reason that it is the product of human reason. Theories come and theories go, but the fact that the Word of God is inspired will remain forever. This inspired Word reveals Jesus Christ as the Son of God and the Redeemer of man. And whosoever accepts the revealed Christ receives forgiveness of sins and eternal life. This inspired Word of God is the infallible rule for faith, doctrine, and practice. This evangelical principle is a protecting power for the Church against the encroachment of human reason, which has always been an enemy of evangelical truth. Speculative theology is a subtle form of human reason, and is nothing more than refined rationalism.

I accept without reservation the evangelical principle that the Word of God is inspired and infallible. I approach the Bible with profound reverence for the authority of the Word of God which reveals Jesus Christ. And, by faith in the crucified Christ, I rest my weary soul in the bosom of God's love through forgiveness of sins. I have unlimited confidence in the efficacy of that Word which brings Christ to me.

A. V. Neve,
United Evangelical Lutheran Pastor,
Sleepy Eye, Minn.

God Speaks in Words of Scripture

STRAW-MEN we don't need to fight. I refer to those who demand we accept the mechanical theory, or the dictation theory (as speaking into a dictaphone), or the theory that the Bible has fallen down from heaven, or the theory that the Bible is a book of science, or any theory which denies the human element. Unless we know where such men live today, such theorists, how can we become all excited about striking them down?

Tolerance we need to cultivate toward brethren of various theories which may hold some element of truth. When I have read a book on the plenary theory my heart cries out, "You've go something there, brother!" When I read Barth's theory of the Bible as a whole constituting a "summary" of divine revelation, I am impelled to say, "Barth, you've discovered one side of the truth there, but you're sadly minus something one old grandmother had when she underscored precious words in her Norwegian Bible, saying: 'These are God's very words to my soul.' " Or the case of a severely tried sailor, who, after coming to port in San Francisco, says: "Chaplain, had it not been for certain specific words of God in this Testament, I should not have been able to stand my ground against opposers, but even my Chief had respect when I put my finger on Romans 13:14 and said to him,

'These are God's words by Paul.' " I did not feel like nicknaming that sailor a "verbalist", for, really, he had something! Similarly when I hear of the typical expression of the Norwegian Lutheran professor, Sverdrup: "Hvad siger Skriften?" ("What saith the Scripture"), I have a hunch as to why his mighty church body has not shown signs of sliding out on slippery slides of doctrine. Memories come, in this connection, of good classroom hours of Drs. Henry Eyster Jacobs, A. Spaeth, and P. S. Vig, each of whom firmly believed that God speaks in words of the Bible, yet each at the same time giving full allowance for the varied human elements of authorship and of copying.

We need to support the best Christian scholars who will continue the honest research of archæology, languages, and historical facts, as they pertain to the Bible. Nor need we fear the results of honest and consecrated study in these fields. Do not such leading men today declare that the letter of the Bible is even more substantiated today than by manuscripts and materials we possessed thirty years ago? Have we not known all the time there were "holes" in old manuscripts and that there were over 200,000 variations in the Bible text, and yet an amazing harmony and unity of content? And have not our souls felt not only the general impact of the Bible as a Christocentric whole, but certainly the voice of God through the *words* of that Book, as indicated definitely in the following references: Matth. 4:4, "every word that proceedeth out of the mouth of God;" John 6:63, "the words that I speak unto you;" Rev. 21:5, "Write: for these words are true and faithful"?

I also have a request, not about any sort of "baffling problem", yet something some of us think very important and timely. Request a good and helpful treatise on the subject: *"Exegetical Preaching Applied to Men of Today.* Thoughts in mind are these: Why has exegetical preaching so largely been replaced by topics, lectures, story telling, etc? Does not exegetical preaching hold the most illuminating and powerful answer to men's needs today? Closely allied to this is doctrinal preaching, for which I believe there is a crying need, doctrine based not only on isolated passages, but also on Scripture as a whole, and emphasis on *Sedes Doctrinae.*

James C. Peterson,
Evangelical Lutheran Church pastor, Salt Lake City

Not as the Wise and Prudent

I'M AFRAID the article by the Rev. H. Karl Ladwig on "The Baffling Problem of Inspiration" will bring doubt and confusion to some of our readers. Surely the Lord does not want uncertainty with respect to the foundation of the Prophets and Apostles. Of course, when we try to solve the issue of Inspiration by critical analysis, we create a problem, a baffling problem; but here, as in numerous matters pertaining to doctrine and life, we are not to produce problems but to accept in childlike faith what God has given us.

Inspiration is a matter of *faith,* which the Holy Spirit creates and sustains whenever we give the Word a fair trial. The well-read author quotes numerous German theologians; undoubtedly he could have quoted more, but it is just this supercilious attitude of the German universities that contributed more than any other one cause to the downfall of that country. Let us not be as the wise and prudent to whom these things are hidden but as babes to whom it has pleased God to reveal what others consider baffling problems. The authors of our confessions omitted the issue of Inspiration not because of wise, political caution, but because of their implicit faith in the divinity of the Word.

True, we cannot explain or define Inspiration; the formation of the canon is connected with many human factors; the personal characteristics of the Biblical authors is at times very pronounced; there are many variant readings. But all this cannot and should not prevent us from accepting Holy Scriptures in their entirety as God's revelation to man. Don't we believe in the providence of God? Could He not have supervised the composition and collection of the various books so as to give us just what we need? And we sinful men need most desperately a revelation on which we may rely *in all its parts.* Those very things that baffle critical minds strengthen the faith of the childlike: the indefinableness of Inspiration proves its divinity; the human characteristics of the sacred writers, God's loving condescension to all classes of men; the various readings, God's super-human versatility and providential supervision. Let proud pseudo-scientists smile disdainfully at some Biblical reports: some of the very greatest scientists were believers.

Indeed, Christ is the center of the Scriptures; the more He takes possession of us the better we understand Holy Writ; but to separate Him from the Written Word would be to open the doors of a most disastrous subjective speculation, which Christ would certainly condemn. Did He ever censure the Jews for adhering too closely to the Old Testament Word? It is not the right use but the abuse of the phrase, "It is written," that must be avoided. Did not Christ quote Scriptures very minutely? We either have Verbal Inspiration or none at all. Either all of the Bible is God's Word or none of it. And I trust my God enough to die for it that He has preserved unto us a sure prophetic Word, not one jot of which shall pass away when heaven and earth shall pass away. How He, the Almighty, did this is not for me to quibble about.

Brethren, let us not be as the wise and prudent but like unto babes.

H. T. F. Wittrock,
American Lutheran Church pastor,
Endicott, Washington

Statement of Cambridge Conference

Following is the text of the statement adopted by the Cambridge Conference, which includes the charter of the Commission of the Churches on International Affairs, jointly constituted by the World Council of Churches and the International Missionary Council.

PREAMBLE

IN THESE DAYS of bewilderment and confusion, of disillusionment and fear, the Church is called upon to affirm its faith in the unlimited resources of Almighty God, and to do His service of reconciliation. We, as Christians, have to proclaim to the world not that we have the solution of all problems, but that God rules, and that He will show men the way in the measure of their obedience to His will and their trust in His grace.

Since the invention of the atomic bomb the problem of peace has acquired an unprecedented urgency. No one knows how much time is given to mankind to find a way out of the political and economic conflicts of our day into an order of mutual trust and stable peace. But we do know that if the nations do not find a new way of regulating their relationships we are doomed to mutual destruction.

Our hope for the ordering of the world, for its redemption from all that threatens chaos, is grounded in the goodness and power of the God and Father of our Lord Jesus Christ. His Kingdom in the heavens is unshakable, and the good work which He has begun on earth in Christ and in the Church can never finally be undone. In the Church He has founded a community of love and peace, brotherly sharing and cooperation. The Church as God purposes it is a unique community of men without boundaries of nation or race, culture or tradition—unconditional unity grounded in the unconditional love of God.

It is true that the Churches have been sorely deficient in demonstrating this unity throughout the world. But in the last 30 years we have come to recognize where we have failed. The Ecumenical Movement is at least an approach to world unity among Christians which we may thankfully say that God has blessed, since its ties have held firm through all the dreadful political conflicts of these years. This brotherly unity which God has given and blessed will surely be still further strengthened if we acknowledge our obligation to use it for the benefit of mankind.

In the years preceding the war, significant steps were taken by the Ecumenical Movement, and notably at the Oxford Conference on Church community and State, 1937, to view international affairs in the light of the Christian Gospel. During the war years, Christian study and action in the field of international relations were pursued in many lands and some measure of ecumenical cooperation was maintained. The present conference represents the continuation of this process on a wider and more representative basis and is the outcome of a conviction that in this new chapter of history the judgment and guidance of the Christian conscience upon international problems must be clearer and more decisive than hitherto. Such judgment and guidance will possess the greater authority for both statesmen and peoples if it comes out of a thorough knowledge of the concrete problems at stake.

The nations are faced with the necessity of political action of unprecedented gravity. Peace must be achieved. The chaos of war must be overcome. The economic and political life of the world must be reshaped. International law must be established. In what spirit shall this be done? Here the Church has a word to say that no one else can say. It does not speak as the representative of any one nation, class or group, but on behalf of the God who is no respecter of partial interests and is the Judge and Saviour of all. The Church knows of a forgiveness which includes but also transcends justice and so makes possible a new beginning where international relations have broken down.

To interpret the will of God in relation to the tangled problems of world politics and economics is a formidable task demanding accurate information and prudent judgment as well as spiritual insight. It is an inescapable duty of the Church at the present hour to contribute to those who bear responsibility in these fields the aid of Christian perspectives and to remind them of Christian imperatives. We therefore welcome the decision of the World Council of Churches and the International Missionary Council to create a Commssion on International Affairs as a new organ of the Churches through which the following task may be performed.

CHARTER

The primary responsibility of the Commission on International Affairs shall be to serve the Churches, Councils, and Conferences which are members of the World Council of Churches and the International Missionary Council as a source of stimulus and knowledge in their in each Church represented in the parents bodies, of common counsel and action, and as their organ in formulating the Christian mind on world issues and in bringing that mind effectively to bear upon such issues. More particularly, it shall be the aim of the Commission:

1. To encourage the formation, in each country and in each Church represented in the parents bodies, of commissions through which the consciences of Christians may be stirred and educated as to their responsibilities in the world of nations.

The influence of Christians upon international prob-

lems must be made effective mainly through individual governments, and, inasmuch as the relations of public opinion to official action varies, the methods of expressing this influence may vary. It must be a major purpose of the Commission to assist Churches in the several lands to express their judgments on world issues to their governments.

2. To gather and appraise materials on the relations of the Churches to public affairs, including the work of various Churches and church councils in these fields and to make the best of this material available to its constituent Churches.

Thus the Commission will draw spiritual sustenance from our Christian people. If the Commission is to be an effective body, there must be channels through which the hopes and fears of Christian people can flow into the Commission, and through it to Christians in other lands.

3. To study selected problems of international justice and world order, including economic and social questions, and to make the results of such study widely known among all the Churches.

Only a limited number of carefully chosen problems can be given the thorough study required. Such study should utilize the best available thought from any quarter, should seek counsel of informed experts, and should bring to bear on the problems insights derived from Christian faith.

4. To assign specific responsibilities and studies to sub-committees or special groups, and to claim for them the assistance of persons especially expert in the problems under consideration.

Much of the Commission's most important work will have to be done through groups, smaller and more readily accessible than the Commission as a whole. Special effort should be directed to assure that such sub-committees, while necessarily limited in scope of membership, shall be as fully representative as possible.

5. To organize study conferences of leaders of different Churches and nations.

Through such conferences, meeting in an atmosphere of Christian fellowship, significant Christian judgments on international issues may be reached, and the work of the Churches in the several nations may be guided and advanced.

6. To call the attention of the Churches to problems especially claimant upon the Christian conscience at any particular time and to suggest ways in which Christians may act effectively upon these problems, in their respective countries and internationally.

7. To discover and declare Christian principles with direct relevance to the relations of nations, and to formulate the bearing of these principles upon immediate issues.

In preparing and issuing public declarations, the Commission should build upon the results of earlier work by the parent bodies in this field, such as the Stockholm, Jerusalem, Oxford and Madras Conferences. In general, the character and scope of such declarations may well follow the general lines thus established. More specifically:

a. When the World Council of Churches or the International Missionary Council as a whole is meeting, in an Assembly, conference, or committee, the Commission might recommend statements which, if adopted, would have importance as a representative of Christian opinion (outside Roman Catholicism) all over the world.

b. Since the Councils meet infrequently, the Commission on International Affairs would, in the interim, have liberty to speak in its own name, making clear that the Councils had not endorsed the statement.

c. If occasions arise in which the officers or sub-committees of the Commission feel impelled to speak without waiting for consultation with the Commission as a whole, they should make clear that they are not committing any group other than themselves.

8. To represent the World Council of Churches and the International Missionary Council in relations with international bodies such as the United Nations and related agencies.

The Commission should maintain such contacts with these bodies as will assist in:

a) the progressive development and codification of international law;

b) the encouragement of respect for and observance of human rights and fundamental freedoms; special attention being given to the problem of religious liberty,

c) the international regulation of armaments,

d) the furtherance of international economic cooperation,

e) acceptance by all nations of the obligation to promote to the utmost the well-being of dependent peoples, including their advance toward self-government and the development of their free political institutions,

f) the promotion of international social, cultural, educational and humanitarian enterprises.

9. To concert from time to time with other organizations holding similar objectives in the advancement of particular ends.

CONCLUSION

Witness that is to be a truly ecumenical must spring from local conviction and determination. Unless the Churches as a whole reinforce this new endeavor by acceptance of local responsibility, the new Commission will

fail of its great purpose. Something like a conversion of the Christian mind is necessary if the Church is to rise to this emergency. The minds and hearts of individual Christians must be penetrated by a new sense of mission as they were when the great missionary movements of the eighteenth and nineteenth centuries were launched. To bring about this necessary awakening of the sense of political and economic responsibility within the church members, we appeal to our constituent Churches to bring home to their members a new sense of concern for what is done and what is left undone in the field of international affairs. We urge all national Christian councils, councils of churches, and other organs of the ecumenical movement to support the new Commission by every means at their disposal, including, where possible, the creation of national consultative bodies to cooperate in the Commission's work.

We are living in a critical age in which there is no immediate assurance of the fulfilment of the world's hope for peace. In such a day we must avoid every action which might increase the mutual distrust which threatens the peace of the world, seeking as much as in us lieth, to live peaceably with all men. But, whatever the hazards of our time, God enables us to live serenely under His providence in the faith that neither life nor death, nor things present, nor things to come, nor any other creature can separate us from the love of God which is in Christ Jesus our Lord.

Significance of Spellman's Attack

By John F. Palm
Superintendent of Schools, Isle, Minn.

IN A CHALLENGING editorial under the caption, "Roman Hierarchy Fights for Vatican Ambassador," the *LUTHERAN OUTLOOK* in the July 1946 issue made the following opening statement:

"The Roman hierarchy is no longer concealing the fact that it is making a strong bid to win America by any means at its disposal. Goaded into action by the persistent criticism by American Protestantism of the government's policy in retaining an official representative at the Vatican, the 'princes of the church' have now begun to speak as though the Church of Rome had a right to demand that the United States send an ambassador to the court of the Pope. Not only that, but they charge Protestants with bigotry and ignorance and even of disloyalty to their country for having the effrontery to raise a voice of protest."

Another example of Rome's tactics in "making a strong bid to win America by any means at its disposal" is found in a resolution adopted unanimously by Catholic War Veterans at their national convention and inserted in the Congressional Record by the Hon. Thomas J. Lane, representative from the State of Massachusetts (Vol. 92, No. 148, July 26, 1946, pages A4703-4704), which reads as follows:

Demand of Catholic Veterans

"Whereas, recent press stories have indicated the existence of a concerted effort to bring about the recall of the Honorable Myron C. Taylor as the President's personal representative to the Vatican State; and

"Whereas, the basis for such demands has been the assertion that maintenance of such a representative is 'contrary to the historic American principle of the separation of Church and State'; and

"Whereas, the United States has been consistently throughout her history and is now diplomatically represented by officials appointed to countries where the head of the State is at the same time the head of the established Church, as witness England, the Scandinavian countries, and in the past the Russia of the czars and the Japan of the emperors; and

"Whereas, the value of permanently maintaining a United States representative to the Vatican State in a world grown suddenly small and interdependent is both obvious and incalculable; therefore be it

"RESOLVED, That the Catholic War Veterans in national convention assembled request that in the interests of international amity and peaceful intercourse between nations, the United States be permanently represented at the Vatican State by an official with the rank of ambassador, and be it further

"RESOLVED, That copies of this resolution be forwarded to the President of the United States, to the Secretary of State and to the chairman of the Senate Foreign Relations Committee."

In view of the evidence quoted above, it will be necessary for American Protestantism to continue to put up a determined struggle against making the American embassy to the Vatican State a permanent institution! It must no longer be conceded that the voice of Lutheranism is a weak and soft-spoken one in national and international affairs these days! Lutheran contribution to other Protestant church leaders' strong opposition to Catholic encroachment upon American political and foreign affairs must no longer be a timid echo, "Me, too"!

Not a Religious Issue

All who voice fear of this "rising tide of Roman Catholic aggression", however, are accused of prejudice and bigotry. The cry is raised that they are forcing a relig-

ious question into politics in violation of the great American principle of toleration. Notwithstanding this cry, vast numbers of American Protestants cannot grant full political confidence to Roman Catholics until they are convinced that the time has come when the Roman Church has ceased to meddle in American political affairs.

We in America have practiced religious toleration for a hundred and sixty years. We have raised no question of any man's faith. Nowhere today is there any challenge to Catholicism *as a religion.* No question is asked or implied as to the right to complete freedom of conscience. We sincerely want complete political equality regardless of religion.

But a serious question is raised when *in the name of religion* a church insists on being a Church and a State.

How It Meddles in Politics

The Roman Church alone, of all in America, is international in scope and foreign in control. In many countries, it takes an active part in purely civic affairs, constrains its members to support its politics, and officially claims the right to do both. So far as we Protestants can see, these civic interests are not in any way a part of faith or religion, and if the Roman Church considers them religious, then all who accept its teachings must inherently be opposed to the American principles of complete separation of Church and State.

Now, to us there is a clear and simple distinction between the Roman Catholic religion and the Roman hierarchy's policy and practice. Protestants have the right to ignore the religious phase of Roman Catholicism and to discuss its politics without being accused of prejudice, bigotry, and intolerance.

It seems to us that this is NOT a question of faith, which can never be settled by argument, but one of *FACT ABOUT A POLICY,* which can be settled by proof, and which we have a right to discuss freely. But Roman Catholics do not keep the two subjects separate. Cardinal Spellman constantly talks about his "faith" and "my religion." We Protestants know that his "faith" and his "religion" have not been attacked, nor have they anything to do with this discussion. Certainly he gives satisfactory answers about his religion, but just as certainly he fails to give satisfactory answers to the questions regarding the Roman hierarchy from a political point of view!

Questions that Demand an Answer

These political questions must be answered before American principles can function fully in regard to the political preferment of the Roman Church. This discussion will be most useful if it really settles the question of what the Roman Catholic Church is trying to do; it will be less useful, but still desirable, if it clarifies its position, which it has managed to keep clouded through centuries of debate. We would be glad if this could be done without bitterness and these constant charges of bigotry, intolerance, and absence of good will, but no matter what may be said about us, the discussion is necessary, and we will not permit the question to be forgotten till an answer is given.

Let us repeat, by way of emphasis, that the Roman Catholic Church is both a religious body and a militant organization with many interests involving policies and action. Catholics in America often deny that their Church is in politics, but in other countries there are Catholic political parties. Indirect control in politics by the Roman Catholic Church, through directing its communicants, is everywhere admitted. Pope Leo XIII instructed Roman Catholics to take part in American politics as such, ordered them to accept their prelates, doctrines, and laid down purposes and methods. Thus the Roman Church is incontrovertibly at times a political organization.

Disloyal to Utter Protest?

The OUTLOOK editorial says that "they (the 'princes of the Church') charge Protestants . . even of disloyalty to their own country for having the effrontery to raise a voice of protest" to the "government's policy in retaining an official representative at the Vatican."

Differences in opinion as to national policy and even a difference as to the constitutional question and constitutional jurisdiction do not constitute disloyalty. The Supreme Court decides five to four on such questions, and we have never heard disloyalty imputed to the four. Constitutional interpretation, application, and amendment go on continually.

Our question is as to the reconcilability of the status and claims of a church-institution with American constitutional principles. When Protestants raise that question, Cardinal Spellman says that they are disloyal! If he is right, the Protestants in this country must refrain from discussing the polity of the Roman Catholic Church, for to discuss it is a violation against their own government!

Claims Supremacy Over State

Now, disloyalty involves the intent to be disloyal. Protestants do not charge, for example, that the teaching in the *Manual of Christian Doctrine*—which its author says is intended for use "in the classes of high schools, academies, and colleges;" that is, for the education of the general Romanist youth of America, published by John Joseph McVey (Philadelphia, 1926) under the imprimatur (which means with permission and full approval), of Archbishop, later Cardinal, Dougherty given in 1918. Protestants do not contend that this book is disloyal in the sense in which Cardinal Spellman uses the word, but we do say it is dangerous and pernicious, and one against which citizens other than Roman Catholics have a right to protest and to act! Incidentally, all Protestants should read this Catholic *Manual of Christian Doctrine,* particularly Part 6: "Relation of Church and State; Independence and Rights of the (Roman) Church": Questions and answers Nos. 107 to 116, inclusive, and "Union of (Roman) Church and State": Questions and answers Nos. 117

to 124, inclusive. It states what the Roman Catholic Church teaches in American schools under the cloak of religion. This defense of the hierarchy shows that:

The Roman hierarchy has not renounced its claim to supremacy over any State, including the American State.

The Roman hierarchy still, in practice, teaches in her American schools un-American theories and principles.

The Roman hierarchy still claims in America equal authority with the American State.

The Roman hierarchy maintains that it has the right to demand that we make war on Russia in its behalf, and in practice—through pastoral letters and political organizations—has done all that it could do toward producing that result.

Thus the Roman hierarchy maintains its historic opposition to American liberal principles; it opposes them by its teachings; it maintains practices contrary to them; it meets charges with pleas in avoidance or silence.

Rome Has Not Changed

Cardinal Spellman's attack on the Protestant leaders is in fact a more complete condemnation of the Church of Rome than any denunciation by a Protestant could ever be. The Roman Church has not changed from the theocratic autocracy which kept the world so long in the Dark Ages, and plunged it into wars to maintain power. It remains in intent, and to the limit of its power, as great an autocratic menace as it was when our forefathers so bitterly fought against it to establish the freedom we now enjoy. It is the last of the great dynastic powers which long ago oppressed humanity; its actual menace is measured by the power we give its tools!

We Americans would fear any foreign power which was allowed to participate in our politics. But the possible evils which Romanism hides under the cloak of "faith" run all the way from the destruction of American liberty to actual involvement in foreign affairs.

A Policy of Evasion

For generations we Protestants have been asking that the air be cleared, but the utmost we have obtained has been some such evasive, misleading, confusing, and Jesuitical argument as Cardinal Spellman has given us. Cardinal Spellman's whole effort reminds us of nothing so much as Lord Tennyson's riddle of the ancient bards:

> "Confusion, and illusion, and relation.
> Elusion, and occasion, and evasion."

We will not risk the future of our nation on any such basis. The plain record of the history of the Roman Church, the plain pronouncements of its popes, the plain evidence of its practices—all give us the right to demand incontrovertible proof that danger from it has ended.

It is nonsense for Cardinal Spellman to give us arguments and evasions instead of proof; it is nonsense for him to explain away the words of his infallible Pope; it is nonsense for him even to try to interpret them, for his Pope is living and amply able to speak for himself. His official refusal to speak justifies us in believing that he dare not let American Protestants know what are the actual purposes of his Church toward America, but wishes to preserve the fog of misunderstanding Cardinal Spellman has helped raise. While the Pope does this, no priest or laymen, however estimable, can convince us by argument against all evidence. It is only the Roman hierarchy that can give the proof which patriotism demands.

The "unhooded Klansmen sowing seeds of dissension and disunion within our treasured nation" who Cardinal Spellman suggests were behind the "religious leaders pretending to represent 40,000,000 Americans" in opposition to the government's policy in retaining an official representative at the Vatican would, we believe, more than all, stand ready and anxious to welcome into Christian fellowship all Catholics the moment they become no longer *Roman* but *American* Catholics!

Ministering to University Students

By Morris Wee

*Executive Secretary of Student Service Commission, National Lutheran Council**

THE TITLE of this article gives the inference that the student at a state school is face to face with a different set of conditions than the non-student of his own age group, and that this different environment creates new problems which are unique to the student. My experience convinces me that the inference is legitimate, that there are problems peculiar to the student because of his unnatural environment during student days. This conviction is the excuse for this paper. Obviously, what I say will be limited by my own experiences and based upon the impressions and convictions which have come to me in a single ministry in one town. Therefore, there is ample room for anyone to disagree with my conclusions as far as they may attempt to be generalizations. But I will ask for the right to jog along in my own way and arrive where I will. Let it be clear, also, that I am not attempting to applaud my own methods or even justify them. The fact is that students have so often forced me into embarrassing positions that I am tempted to call my years in Madison after the title of one of Robert Benchley's little books, *Ten Years in a Quandary.*

Now what is the situation which the student away

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from home at a state college or university finds himself? Professor Paul Kauper of Oregon State University wrote an article in the *Lutheran Herald* some time ago under the title, "Must Students Lose Their Faith?" In this article he took a hypothetical student from his Christian home environment and placed him squarely in the middle of the state university picture. He portrayed the emphasis placed at the state school upon reason until because of that empasis the student "has succumbed without reservation to the distorted emphasis upon the cultivation of the intellect which characterizes modern higher education. He is, to use his own language, completely emancipated from his old faiths and beliefs . . He emerges on the day of graduation an intellectual animal with religious faith and moral values obliterated." Mr. Kauper's case study of Student X has found its counterpart with such disheartening frequency at any university that we wonder what the situation can be that produces so often this result.

His Problems Are Intellectual

The change of attitude of Mr. Student is generally due to intellectual difficulties. It may sometimes stem from some other causes, but ordinarily the difficulty is an intellectual one. The initial reason he has such problems is his own lack of information and lack of mental balance. These are maladies common to all young people, but they have peculiarly hazardous implications in the life of the student. Lacking the perspective which comes from subsequent family and community responsibilities and the judgment which only experience can bestow, the student is released from parental control and thrust unready into a new and exciting atmosphere. This atmosphere is one which is characterized by unmoral freedom, There is a freedom from censors, from controls, from danger signs, and warning signals. The student suddenly finds himself lord and master of his own destiny, within certain aggravating limitations, of course, like the weekly allowance from home. He discovers what Mackay of Princeton in his book, *A Preface to Christian Theology,* calls the balcony approach to life, that attitude of the perfect spectator for whom life and the universe are permanent objects of study and contemplation. He feels an exhilaration because of a release from bonds. His undeniable sense of inferiority is greatly assuaged by his compensating sense of superiority over life. The student adopts this attitude as a habit and strikes a pose.

Two effects are produced, the adoration of the intellect and carelessness of conduct. Secularism, pure and simple, becomes the air the student breathes. The Hegelian philosophy that the real is the rational and the rational is real dominates his thinking whether or not he ever has heard of Hegel, who is credited with saying that, while he supposed the gates of Hell could not prevail against the Christian Church, the gates of reason could. The student is in an atmosphere where he feels the "complete autonomy and capacity of human reason to understand the meaning of all things." Whose reason? Well, his own and those whom he chances to admire. It is astonishing how quickly some students will desert their old foundations and become mental slaves of students and teachers whom they respect.

A New Attitude Toward Sex

Parallel to this new intellectual freedom and sense of intellectual superiority comes a freedom in conduct. This is especially true of men students in their approach to the problems of sex. Pictures appear on the walls of a student's room which he would blush to have his mother see. He enters with less embarrassment into the dirty stories and ribald songs of his associates and tastes the thrill of iconoclasm and its generally attendant excesses.

It's a bit difficult to know how much different the sex problem is for the student than for his non-student contemporary. One Lutheran pastor, after a year's ministry in Madison, spoke with volume and heat about the matter and said flatly that sex was the student's basic problem. Perhaps in a sense it is everyone's basic problem. This minister said publicly that he frequently strolled over the University campus and found contraceptives under every bush. I must confess that in five and one-half years of walking the campus as a student, I never saw one. Probably a person finds what he is looking for.

Yet I am sure that the sex problem is one of the great matters of concern for the student. The atmosphere at a state school is unmoral. The fact that a student is young makes it by itself a problem. Contributing factors include the decline of the home as an institution of authority, modern concepts of marriage and divorce, the altered status of women in our time, the easy access to prophylactic measures, the prevailing theory of sexual expression, and the modern ideas on variable morality. The student is influenced by all of these things. Put ten thousand young people together in close proximity into a factory and I suspect that the moral standards would be no more high. With so many young people together, it is no wonder that this problem is heightened. That fact, however, does not lessen the dismay one feels when a druggist adjacent to the University of Minnesota campus confided to a seminary student that his profits on the sale of birth control devices alone more than paid the rent on his store.

Influences That Undermine Morals

The student learns that sexual repression is unwise. The doctors tell him so, as they did me when I took my first physical at the university. The student is told that what is natural is right. Hence if the sex urge is present, it ought to be satisfied. And of course the doctor knows best. The student may be conscience stricken for the moment, but he soon learns that the modern idea of morality is that it is variable. Society sets up social

norms. These norms change. Hence old teachings are not reliable. Truth is changeable. The approach to sex is upon the basis of naturalism and not of self-control. The student reads Havelock Ellis, Bertrand Russell, Dora Russell and Ben Lindsay. He is daily conscious of the new status of women. This is one of the most profound changes of our generation. Today many women students insist upon accepting the masculine forms of conduct. The girl student, and heaven knows many other women too, smokes, drinks, swears, travels alone, swaps colorful stories and imitates "Old Adam." She expects no more consideration from men than men expect from each other, and, as a result, she gets less.

During the depression the economic stress had one unexpected result in Madison. Men students, four to six of them, would rent apartments with kitchenettes for the purpose of reducing expenses. The apartments lent themselves easily to unchaperoned parties and extraordinary sexual excesses. A Jewish student who moved from such an apartment to the house in which I lived in 1933 told me he moved because he was unable to stand the pace, physically.

Untangling Twisted Minds

The difficulty in dealing with students in this matter is their reticence to speak openly about their own sex experiences except when so burdened with the sense of sin as to seek the confessional. About the best way to help them is to encourage discussion of the subject upon wholesome bases. A stimulating conversation can untangle twisted minds. In such a meeting it is possible to discuss the role of the reproductive function in human life, the part emotions play in our growing up, the fruits of sham love, the ethics of courtship, the danger of the commoner fallacious sex view points, the fact that sex is not the all-absorbing interest of married life, the value of sublimation, and above all the eternal and practical importance of Christian ideals. To handle one's self in this sphere requires a certain amount of sex education for the pastor. Most any medical or social hygiene association can furnish a person with as much factual material as is needed.

It was a great help to me when I learned that students of all ages have always been affected in these same two directions of sex and intellectual emphasis, that these things are not characteristic only of the modern student but have been as normal to his experience through the centuries as diapers are to a baby. The lately discovered thirteenth century book of student songs, the *Carmina Burana,* generally attributed to Abelard, jeers at everything except wine, warm weather, women and love. This book gives an new and different view of the medieval student. The clergy, who were the copyists of the Middle Ages, gave a devoutness to the Middle Ages that they did not possess. The other student songs of that era, the "Goliardic Songs," come also as a shock to some of us who had the notion that a natural paganism had vanished under the religious teachings and superstition of that time. They sound for all the world like the filthy ditties you can hear chanted in any modern college dormitory or army barracks. Religion and rules are the object of scorn in this medieval literature, and women are mainly the objects of amorous intentions, not honorable.

Student Excesses in Luther's Day

The excesses in conduct of the modern student in other respects, such as the storming of theatres and tipping over of buses and the rotten egging of rival student groups, are quite innocuous by comparison to their medieval predecessors who were, you will recall, under clerical exemption as wards of the Church. Laws were passed in some places those days forbidding the students from attacking their professors with knives, and certain medieval communities banned students from their neighborhoods as we do tramps. When Martin Luther went to Leipzig for the debate with Eck, he was accompanied from Wittenberg by a couple hundred of his students who were armed with daggers and lances. The local innkeep at Leipzig was forced to keep an armed guard on duty in his tavern while the students from Luther's classes were in town.

Students haven't changed much, most likely because the university atmosphere and human nature, too, are relatively static. Lacking an adequate preparation for this new environment, the student can scarcely be blamed if his spiritual equilibrium is given a terrific jolt. It is helpful to the student to learn that his situation has been lived through by others before. This new self-expression of his isn't nearly so disturbing to him after he has watched the medieval student in action. He begins to see that his conduct and attitude are not so much a matter of higher intelligence as a matter of puerile foolishness.

All Students Are Not Unmoral

Again I am reminded that generalizations are dangerous. The university atmostphere is unmoral, but it is untrue that most students become unmoral or unchristian. The possibility is there, no doubt of it, but there are any number of splendid students who do not lose their spiritual lives. Some unchristian young people come into this atmosphere and find Christ, as well. Any student pastor could name cases where this has occurred. Books like Gilbert's *Crucifying Christ in Our Colleges,* are an evil because through a half-truth they distort the actual situation.

Moreover, let me come to the defense of the university professor. Many teachers I have known at the University of Wisconsin were friendly to the Church in and out of the classroom. Some have been unashamedly Christian. That there should be some teachers at a state school who are not friendly to the Church or who are hostile to the teachings of the Church is to be expected. Naturally, the professor who is antagonistic to Christianity is more

widely talked about than the other. Professors who serve on church boards do not get the headlines. Most everyone has heard of Max Otto of the University of Wisconsin who is noted for his agnosticism. But not many know that for several years the philosophy professor who shared Mr. Otto's office with him was a Missouri Synod Lutheran pastor. The university atmosphere has always been irreligious even when the professors were, to a man, priests in the Church. It is unjust, I think, to lay the blame for the university atmosphere solely or mainly at the feet of the faculty.

In a state school there are numerous types of students, good, bad, and indifferent. The majority with whom the student pastor deals are either Christians or young people reared in the Christian tradition. It is not the general thing for him to be in intimate contact with the student who is hostile or indifferent to the Church. There is a marked difference between graduate and undergraduate students. The former has either found his spiritual harbor or is unafraid to face spiritual fact. There is a difference, too, between the student of 1945 and say, 1931. The modern awareness of the impotency of accepted ways of life and the acute sense of insecurity in this crazy world would have produced a change towards soberness.

What Student Is Thinking About

It is not too hard to learn what the student is thinking. He is usually a voluble creature if given half a chance. Two or three times a year I conduct a question box program with my young people. Unsigned questions are gathered the Sunday before. I have saved, for no reason at all, several batches of these questions. It is fascinating how much ground they cover. The student mind roams unashamedly over every sphere of life, from "What about sterilization and birth control?" to "How broad a construction should you put on this statement, 'Judge not lest ye be judged?" From "When a person is dying, is he concerned more with the life he has lived or with the life into which he is going?" to "How can an intelligent person accept the teaching of the Trinity?" From "Why does one always have the urge to do that which one is supposed not to do?" to "Is a soul in heaven visible or invisible?" From "There were many football players killed last fall. Do you think a Christian should take such liberties with his body?" to "What relative weight do you attach to 'works' in the Epistle of James?" Among the questions there are some that recur again and again. I think it is reasonable to conclude that they express the essential problems of the students I have been privileged to serve:

1. What about evolution?
2. Does prayer work?
3. How do you know the Bible is inspired?
4. Does God have a plan for the world and for me?
5. How about predestination?
6. How can I know that I am a Christian?
7. What can I do to serve Christ, especially on the campus?
8. Can a Christian engage in war?
9. Assorted questions on ethics, dance, sex and marriage.
10. Assorted questions on social service.

Must Learn Student's Language

These then, are the main problems. They aren't radically different from the problems of other young people. The student naturally uses the phraseology of the classroom, speaking of relatives and absolutes, of mores and norms, of ideologies and commitments, but he means the same as the farm or town lad who has never had the chance to learn the terminology of the schools. The student pastor, in dealing with students, must somehow pick up the jargon of the classroom. If he is to be effective he must use the language of the student.

Paul did the same thing of course. In arguing with the teachers of Athens, he spoke their language. So did Christ in His contacts with scholars. You will recall that with Nicodemus He philosophized about the wind. It gives the student a sense of the counselor's oneness with him. He does not speak to him as a clerygman to a layman, but as a student to a student. This creates an attitude which breaks down walls that cannot be removed in any other way. It helps to eliminate from the pastor, too, the danger of becoming dogmatic or pompous or presumptuous. This makes a demand upon the minister that he learn the student's vocabulary. It's not too difficult. The Lord's cause isn't done too much harm, either, I think, if the pastor will on occasion admit there are problems he cannot answer.

Must Know What Is Being Taught

It is essential for him to keep in touch with recent trends in student thought life. Few things are so damning to the pastor's influence as the discovery by the student that he lacks information on that which is common knowledge among students. He must be aware of what is being taught, that is, in its general aspects. He need not know the atomic theory, but he ought to know that there is an atomic theory. He need not be able to develop the absolute idea of Hegel, but he ought to know that Hegel was an ideological forebear of Adolph Hitler. At that, it is astonishing how little the pastor needs to know to impress the student. Some ministers are afraid of the students, but that fear is overcome by a knowledge of the fact that a student's information is very limited. Especially is this true for the undergraduate whose arguments are often merely the mouthing of what someone else has just told him. If the pastor can bring in a few

unexpected phrases or terms, the student becomes impressed.

I believe it important for one who deals with students to know and use the scientific approach because it is the student's method. Sometimes pastors are afraid of the word "science" or its offspring, "evolution." These are ofttimes fighting words. When the Sunday headlines scream that "Science has discovered this or that," some clergymen tremble and put up their fists. Of course, our age has worshiped at the shrine of the great god science, whether we like to admit it or not. Science and reason are still deities of our generation. While the average man bows in unthinking adoration before them, and preachers cringe and storm, apparently only the scientist is unafraid of science or evolution. When he reads the headline, "Science discovers," he is amused at what he knows to be ridiculous journalism. The scientist knows his researches are based on guesses. What about the evolutionary theory? Listen to a chemistry professor who said to me, "The theory of evolution is the best guess so far," or the geneticist, who said, "As evolution stands today, the gap between species is bridged only by imagination." Or another, "The atomic theory is an assumption," or a physicist, "A scientific theory is valuable till you believe it." The honest man says,"As far as we know,"—"We think it may be,"—"The evidence seems to point to." Nor is he ashamed to say, "I do not know." Why is there an explosion when sodium and chlorine are combined, but no explosion when you combine sodium and nitrogen? The chemist says flatly, "I do not know." Was there a Cambrian Sea? The honest geologist says, "Perhaps." If the Christian minister is aware of these things and knows a little about the method, he can be of great help to the student in overcoming the fears which a shallow dip into the scientific field has brought.

Must Keep Abreast with Theology

It is wise to be abreast of the recent trends of theology. Students are interested in theology, if they are interested in religion at all. When the student comes with the problem of humanistic modernism, it is well if the minister can show him how outmoded Schleirmacher and his ideological offspring are, and how modern thinkers are turning to Kierkegaard and Barth, among others. This knowledge gives the pastor tools with which to put the doubter on the defensive. This approach will frequently reveal that the student is no doubter but a seeker who wants an answer to what he has heard and been disturbed by.

The student says, "How do you know the Bible is God's Word?" Instead of using the old bookish answers about its unity under diverse authorship, its imperviousness to attack, etc., which he will make you establish point by point, why not ask him, "How can you explain the Bible in any other way?" How do *you* explain its unity, its harmony, its prophecy, the record of the resurrection, its dynamic power in human life? How else can you explain these things except to say at the last that the Bible's witness of itself is true—it is given of inspiration of God?"

The student asks, "How do you know that the Christian ethic is best?" Instead of floundering through other religious viewpoints, why not ask him, "What other ethic do you know which is as good? Is it Hedonism, the eat, drink, and be merry ethic which creates chaos because each man does as he pleases? Is it utilitarianism, the greatest happiness to the greatest number idea, which has no goal and leaves life without a meaning? Do you choose rationalism, that reason alone is trustworthy: a concept that falls apart because rationalism can never guarantee its trustworthiness? Or do you choose God's unchanging revelation of the only infallible ethic—love? If he suggests any other, require a defense from him of his position.

Meeting Question with Question

The student says, "Maybe some other philosophy of life is better than Christ's. Ask him which one. Is it the jungle philosophy which says, "Live by taking life," or is it the barter philosophy, which says, "Live and let live"? Is it the culture philosophy which says, "Live and help live," or is it the cross philosophy which says, "Live by giving life"? There aren't many others.

The student says, "God has no plan for the world or for me." Ask him why not. God says He has a plan. Why do you not believe Him? Is it because you have become a foil for what Hutchins of Chicago calls the "anarchic character" of education, an education which has no great and integrating idea to give it or life meaning?" Tell him we have to have some kind of philosophy of history, to take his choice:

> *To walk with Spengler and his cycle view, which ends in despair. To take the mechanistic view, which makes men automatons. To hold the biological view, which claims we are getting better and better. Or to choose the Christian view, that there is a purpose in life for the world of men and for the individual; that God broke into human history with Christus Victor; that men may delay His divine purpose, but never defeat it.*

You see, we have, as Christian ministers, so much greater evidence and reasonableness for our position than we have sometimes believed. If we are always on the defensive, it is difficult to demonstrate that fact. The pastor ought take the position that there is no finality of truth, as the scientific attitude insists, in all matters pertaining to purely human knowledge, but that when we enter the sphere of revelation we have final truth. God alone is true. He has revealed himself in His Word and through His Son. His Holy Spirit leads us to accept that truth, and any man who wills to know the truth can know it.

The Reader's Viewpoint

A Matter of Christian Faith

I wish to submit some thoughts suggested by the article on Inspiration by the Rev. H. Karl Ladwig, which appeared in the August issue of the OUTLOOK.

The Inspiration of the Bible must always remain a baffling problem to human reason, and every effort to make it otherwise must fail, but to a humble Christian faith it is a comforting and soul-satisfying truth.

It is unbelief, and not faith, that will allow that the Bible "contains scientific impossibilities, historical contradictions, grammatical absurdities," and that "the sure result remains that the Pentateuch was not composed by Moses himself but from several sources by later editors." The late Robert Dick Wilson of Princeton, undoubtedly one of the most learned and profound students of the Scriptures in modern times, declared that no scholar knew enough about the subject to establish a single error in all the Bible, and demonstrated again and again to the confusion of the negative critics that when they found errors in the Scriptures they did so because they were not in possession of all the facts involved. Yet it is by faith and not because of such expert testimony that the believer accepts the Scriptures as the infallible Word of God.

It seems to have been popular to attempt a distinction between the Christ of the Scriptures and the Scriptures themselves. How can one be loyal to Christ and not be loyal to His Word? Jesus said, "the scripture cannot be broken" (John 10,35), and "you search the Scriptures, because you think in them you have eternal life; and it is they that bear witness of me." (John 5,39—Revised Standard Version). To reject the Written Word of God is to lose the Living Word.

It seems that bibliolatry has become the big word in the modern attack upon the Bible. It is the big bomb that shall lay low the last defenses of the Word. If it can be made to appear that one who in humble faith respects and venerates the Word of his God is thereby actually bowing down to worship another God, then such humble believers surely must be frightened into renouncing the Word. It must frighten every "verbal-inspiration" believer to be told that those young people who dare to compare the findings of science and history with the teachings of the Bible "point out clearly—what many of their elders show in insipid Christian lives—that their pious, well-meant veneration of the Bible resembles dangerously the purple robe which the soldiers of the governor hung around the shoulders of Jesus to give Him 'royal honor.' " I can't help it, but when I read that comparison, it affected me as when I hear blasphemy. Probably we should become hardened to such references to the Word of God, so that we might we weaned from bibliolatry.

It seems also that modern Reformed theologians, like Dr. Charles Clayton Morrison of the **Christian Century,** have discovered that Luther did not believe in the Inspiration of the Scriptures, and that Lutheran scholars have been in error about Luther's teachings on this point until they have now been enlightened by these Reformed friends. Luther seems to have risked failure of the whole Reformation movement rather than surrender one little word, because he insisted that to give up one little word was to surrender all the words, and to surrender the words of the Bible is to give up the whole Bible. If one little word may be in error, then any other word or all the words of the Bible may be in error and we have no other foundation for our faith than the imaginations of our own hearts; but we read that God "saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen. 6.5). Probably it would be good for us before we accept too readily the finding of Reformed theologians to read Dr. Reu's little book about Luther's attitude to the Scriptures.

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(This contribution arrived too late to be included in the symposium on pages 266-268—The Editor.

ON COLLABORATION WITH VATICAN

The International Conference of Church Leaders on the Problem of World Order, which met in Cambridge, England, August 4-7, under the joint auspices of the World Council of Churches and the International Missionary Council, defined as one of the functions of the newly created Commission of the Churches on International Affairs the task of concerting "from time to time with other organizations holding similar objectives in the advancement of particular ends."

No specific reference was made by the conference to possible parallel action with the Roman Catholic Church although it was clearly in the mind of the Conference to welcome all possible collaboration for the furtherance of world order not only with the Roman Catholic Church but also with other bodies.

The Associated Press, on August 3, released a story from London which created the impression that the non-Roman Churches favored joint action on world problems with Roman Catholics based upon what was described as "some kind of satisfactory understanding at the highest level, presumably between the World Council of Churches and the Vatican."

The above quotation was lifted out of the personal comment of a British churchman in reply to a questionnaire that had been sent to responsible church officials in many lands by the Federal Council's Commission on a Just and Durable Peace. This questionnaire had sought information for the guidance of the Cambridge Conference regarding the world order activities of the non-Roman Churches in the different nations. One of the inquiries embodied in this questionnaire was stated as follows: "Is there any cooperation with Roman Catholic and Jewish Bodies in the Field of World Order?" In replying to this inquiry the British churchmen used the language quoted by the Associated Press.

However, the question of "some kind of satisfactory understanding at the highest level, presumably between the World Council of Churches and the Vatican," was not acted upon by the Cambridge Conference.

New York City. Walter W. Van Kirk.

REJOICES OVER COMMON HYMNAL

I have been perusing the Report of the Joint Commission on a Common Hymnal. To fully study all of it would require more time than I can give just now. But I have considered enough of it to convince me that it is a vast improvement over any hymnal produced among the Lutheran bodies to date. May God be praised not only for this, but for the further fact that thus the cause of American Lutheran unity has been immeasurably advanced! May the Commission continue under His guidance and blessing until its work is completed!

I suppose it would be too late at this stage to do anything about it, but I wonder if the Commission by oversight failed to include Benjamin Schmolck's Easter hymn (music by Wonnberger), "Hallelujah, Lo, He Wakes"? I feel it would be a distinct loss to the Church if this hymn were omitted in the final work. I would like to earnestly petition the Commission to reconsider this hymn. It is beautiful, powerful, and is always sung with great enthusiasm and spirit.

Wilbur, Wash. S. F. Goldenman, (A.L.C.)

SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

Reconstruction in New Guinea!

JULY 24 became a red letter day for the natives in New Guinea, when the Board of Trustees of the American Lutheran Church approved the plans for the hospital compound to be erected at a cost of $75,000, a gift of the Women's Missionary Federation.

The native hospital itself will contain wards for native men and boys, with twelve beds each, and wards for native women and girls, with eight beds each. There will be six private rooms, as well as treatment, sterilizing, linen, and utility rooms. The dispensary will make it possible for as many as 300 patients to be treated in a single morning. It will contain rooms for eye, ear, nose, throat treatment, dental patients, injections, examinations, and minor surgery. A laboratory building will provide laboratories, pharmacy, storage room, room for autopsies, and morgue.

In addition to the native hospital, there will also be a European hospital, with two private and two semi-private rooms, delivery room, and utility rooms. Attached will be a residence for white nurses, with six bedrooms, living and dining porches, kitchen and library.

Unique will be the surgery building, with its operating theatre seating sixteen spectators, rooms for eye and ear, nose and throat operations, X-ray, emergency, anesthetic, examination, waiting, laboratory, and sterilizing rooms, offices for doctors, nurses and business manager, and a library.

The compound will include other buildings, such as laundry, mess hall, classrooms for students, power house, trade store, quarters for doctors, guests, single native male nurses, single native female workers and nurses, married nurses, house servants, caretaker, general laborers, and native guests.

For the next two years, ten young men recruited from the ranks of the Luther Leagues of the American Lutheran Church, and with the cooperation of the Youth Department of the Church, will go work in New Guinea to build again from the ground up the much needed compound. An allowance of $150 a year is paid each of these young hammer wielders and saw pushers, plus their transportation and maintenance.

Fine is the spirit of these youths and all other volunteer workers, including the missionaries, doctors, nurses, joining as a mighty army of workers with Christ, injecting their spirit of love to save souls for their Master. May God bless their labors and bring more souls into His Kingdom thereby!

On Furlough in the States

Dr. S. C. Michelfelder on Aug. 9 joined his wife, who came to the states a month before, when he landed with Dr. R. H. Long and Dr. Franklin C. Fry in New York. Getting a breathing spell after a strenuous thirteen months in Europe with the Lutheran World Convention and World Council of Churches in bringing material aid to suffering humanity, Dr. Michelfelder will tell his story to the nation of actual conditions in Europe today. Plans have it that he will address the conventions of the United Lutheran Church in Cleveland on Oct. 5 and the American Lutheran Church in Appleton, Wisc., on Oct. 10.

May God's guiding hand rest upon His servant, bringing rest to his weary body, and, after these labors are over, rest to His soul, and through him bring rest, peace, joy, and even life to thousands in body and soul in Europe.

Lutheran Free Church

By H. C. Caspersen

The Pastors' Institute

THE SUMMER INSTITUTE for pastors at Augsburg College and Seminary this year was held the usual three days and a half, August 27-30. The number of participants was about the same as in earlier years. There were fifty-seven registered, and there was a goodly number of visitors for occasional lectures.

The central theme was Evangelism in its several aspects in congregational activities. One of the principal speakers was Dr. F. W. Otterbein, pastor of the North Side Lutheran Church, Chicago, who delivered two lectures on methods used in that very large church since it was started as a home mission project some twenty-five years ago. It is now perhaps the largest congregation in the United Lutheran Church. Dr. Otterbein showed what persistent, painstaking, patient, and forward-looking work under God will do. His method ought to be known and studied by every home mission pastor, and by all others, too.

Dr. George Aus, professor of dogmatics and Christian education at Luther Theological Seminary, St. Paul, gave three lectures on sanctification. They were very enlightening and instructive discourses. Dr. J. Vincent Nordgren, director of parish education of the Augustana Synod, spoke on "The Pastor as Teacher." Dr. Karl Ermisch, Augsburg, spoke on "Sacramental Grace" and "The Psychology of the Christian Life." Pastor Oscar C. Hanson, executive secretary of the Young People's Luther League of the E.L.C., spoke on "Evangelistic Emphasis in Our Youth Work."

Dr. Paul Rees, pastor of the First Covenant Church, Minneapolis, presented a thesis on "Pulpit Evangelism."

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Dr. Herman Jörgensen, editor of *Lutheraneren,* E.L.C., described church conditions in Norway in a popular evening lecture. Dr. Jörgensen made a visit to Norway during the past year. The Rev. Evald Conrad, pastor of Trinity Lutheran Church, Minnehaha Falls, Minneapolis, Augustana Synod, delivered a powerful address on "Lutheran Evangelistic Preaching." Chaplain Alf M. Kraabel, (U.L.C.), chief of chaplains of the 8th area of the Veterans' Administration, spoke on "The Church and the Veteran."

Dr. Bernhard Christensen, president of Augsburg College and Seminary, lectured on "Evangelism and the Atonement." The Rev. Clarence J. Carlsen, pastor of St. Olaf Lutheran Church, Minneapolis, made a strong plea for "Youth for Christ and Christian Service." Pastor Johan Dahlen, Barronett, Wis., recently returned from a chaplaincy, gave glimpses on "The Pastor and Personal Consultation."

The four devotional sessions were led by another recently returned chaplain, Pastor Olaf Helland of the Battle Lake, Minn., parish. These services were highly devotional and thoughtful, and much appreciated.

Notes

The Luther League of the Lutheran Free Church will hold its annual convention at the Medicine Lake resort, eight miles west of Minneapolis, the last week of September.

The Lutheran Free Church Publishing Co. has decided that after September 1, this year, its name is to be "The Messenger Press."

The National Lutheran Editors' and Managers' Association held its annual convocation in Minneapolis this year in the middle of September, as guests of the publishing company of the Lutheran Free Church by which the three papers, *Folkebladet, The Messenger,* and *The Child's Friend,* are published.

Evangelical Lutheran

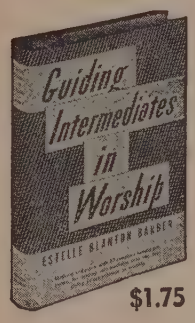
By Olaf Lysnes

The State of the Church

ACCORDING TO A REPORT from the General Secretary's office, there are only fifty-three parishes in the Synod that are entirely without a pastor. However, thirty-four are being served temporarily by students or by pastors who had already retired. The number given, fifty-three, seems quit small for a synod of our size.

A number of factors on both side might be interesting. In 1945 in th Norwegian Lutheran Church of Amer ica, 129 men were ordained to the min istry, and this year so far 15 have bee ordained. On the other side, account ing for the need of pastors, we ma mention the normal death rate, ol ministers retiring, ministers takin positions in the Synod as administra tors, executives, superintendents, sec retaries, editors, or in newly organize departments. Quite a number o churches during the past five year have been served by foreign mission aries and candidates for foreign mis sion service, the reason being that mis sionaries were unable to reach thei fields. Then, too, a number of pastor have gone to our colleges as teachers and one to Luther Theological Semi nary. A few pastors are remaining i the chaplaincy, and others have no yet come out of the service. Within th last two or three years quite a large number of new churches have been or ganized, and some large parishes have been divided. These also require addi tional pastors.

There has been a membership in-



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rease over the years: In 1944 there were 633,950 souls; in 1945, there were 661,355, an increase of 27,405. For the same years, the confirmed membership was 454,071 and 476,817 respectively, an increase of 22,746. Considering the tumultous war years, this seems a gratifying growth.

Centennial Appeal

With regard to the disposal of the Centennial Fund, the following facts may be given:

1. The debt of the Church amounting to $1,100,000 was paid.
2. Two hundred thousand dollars was set aside for the library at Luther Theological Seminary.
3. Two hundred thousand dollars was set aside for the ministerial pension fund.

At the June convention of the Church, a surplus of $644,893 was divided as follows: Luther Theological Seminary, St. Paul, $300,000; Luther Theological Seminary, Saskatoon, Sask., $80,000; Pension Department, $100,000; Home Missions (earmarked), $40,000; Foreign Missions (earmarked), $40,000; Parish Education, $15,000; Radio and Publicity Development, $10,000; Department of Education, $59,893.

There are unpaid pledges amounting to about $400,000. As these pledges are paid, this money is to go to the Department of Education.

Special Appeals

In addition to the budget ingathering, the Centennial Appeal, and the ingathering for Lutheran World Action, $2,803,053.25 has been gathered by special appeals for the following institutions: Augustana College Library Fund, Pacific Lutheran College Jubilee, Luther College Emergency Appeal, Luther College Ladies' Dormitory, Concordia College Jubilee and Building Fund, St. Olaf College Library, St. Olaf College Boe Memorial Fund, Homme Children's Home, Waldorf College Jubilee Fund, Camrose College, Clifton College, Victory Offering, and South American Missions.

The foregoing items exclusive of the budget ingathering, plus the cash received for the Centennial Thankoffering, $2,288,365.61, amount to $5,091,418.86.

In addition to these items, the amount received and paid in for the Lutheran World Action during this biennium was $249,058.81 in 1944, and $450,293.84 in 1945, a total of $699,352.65.

This makes a grand total ingathering of $5,790,771.51 for the work of the Church, outside of the regular budget.

Several more items could be added to the above amount as having been gathered during the last two or three years outside of the budget, such as the annual appeals by the Lutheran Welfare, and other organizations. Dr. A. J. Bergsaker has been in charge of the Centennial Appeal, as well as solicitation for Lutheran World Action.

Foreign Missions

Foreign missionary work is now definitely going forward at an accelerated pace. Men and women formerly in the field have returned or are on the high seas on the way. Some families are joining missionary husbands and fathers in foreign lands. A number of young men and women who have been waiting during the war years are now sailing.

Schools

All the colleges and academies of the Evangelical Lutheran Church are filled for the 1946-47 school term. Registration is continuing for the 1947-48 year. Opening day was postponed one or two weeks at some schools to give more time to prepare housing. Faculties have been greatly enlarged to care for the increase of the student body.

St. Olaf College has received as a gift a 1,100-acre farm with buildings and equipment from Mr. and Mrs. Endre B. Anderson. This is a memorial to their son Elliot who died in World War II.

Parish Education is being stressed again. For the Sunday school, the ideal is four years of post-confirmation or high school Bible classes, and classes for adults beyond that.

Number and size of scholarships be-

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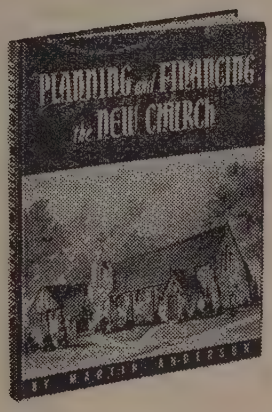

Planning and Financing the New Church

by Martin Anderson

The addition of chapters on the parish house makes the new volume of *Planning and Financing the New Church* a complete and indispensable reference for those concerned with the building plans. Physical requirements for parish education, fellowship and recreation, and diagrams of recommended floor plans for the parish house have been added.

This book is a non-technical guide, giving clear and pertinent suggestions in the interest of better church architecture and sound financing. Committees would do well to consult this book before going further with church and parish house plans.

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ing given is growing. The field indicated for study is enlarging. Social science or welfare work is receiving much attention.

In the August 21 issue of *Lutheraneren*, Editor H. E. Jorgensen nominates Doctor L. M. Stavig for the presidency of the American Lutheran Conference.

United Evangelical

By H. Skov Nielsen

DANA COLLEGE and Trinity Seminary has begun its new school year with greatly increased enrollment. The housing problem has become acute and is aggravated by the fact that the government housing project for married G. I. students is far from completion. In the meantime more and more local homes are being opened to students for at least temporary accommodation. To meet changed conditions the faculty has been enlarged to include twenty-seven members. The daily convocation will now have to be conducted in the auditorium until the new administration building, which is to include a more spacious chapel, can be erected.—Chief speaker on opening night, Sept. 11, was the Rev. William Larsen of Minneapolis, new Lutheran student pastor at the University of Minnesota.

Lloyd Neve of Sleepy Eye, Minn., Trinity Seminary senior, was elected president of the Lutheran Students Association of America at the recent meeting of the National Council at Camp Hollister, Mo. Another seminary senior, Oscar Johnson of Wolbach, Nebr., recently suffered the loss of his right arm in an auto accident. He hopes, nevertheless, to be able to resume his studies soon.

Sudan Missionary Miss Helen Margaret Jacobsen has returned to the mission field in Nigeria after a year's furlough.

Dr. Dagmar Petersen is now home on furlough from her work as medical missionary in the Santal field in India, to which the Rev. Bagger and wife recently returned.

The fiftieth anniversary of the organization of our United Church, the exact date of which was October 1, 1896, will be observed in the churches throughout the synod on Sunday, October 6. A feature of the occasion will be the lifting of a general offering for our jubilee fund.

Latest news from Synod president Dr. N. C. Carlsen indicates that he and Mrs. Carlsen were scheduled to leave Denmark on Sept. 12, to return to the United States. They are expected back to their home in Blair late in the month.

Augustana Synod

By William E. Berg

Our Colleges

ELEVEN HUNDRED STUDENTS have registered for the fall term at Augustana College in Rock Island, Illinois. This figure greatly surpasses last year's record enrollment of 773. Five hundred and twenty-five of the students registered for this fall are from out of town, and 660 are men. Enrollment for the coming term closed July 1. Augustana officials have put forth tremendous efforts to accommodate as many local and non-resident students as is humanly possible. The housing situation is critical and will not be substantially eased until the College Expansion program is under way. The million-dollar program will be launched in 1947 among alumni, Rock Island and Moline residents, and the constituency of the Iowa, Illinois, and Superior Conferences.

Dr. Emory Lindquist, president of Bethany College, and Pastor Carl Segerhammar of Longmont, Colorado are directing the Greater Bethany Program, securing funds for extensive building expansion at our college at Lindsborg, Kansas. Temporary hous

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Happy Marriage

By DR. O. A. GEISEMAN

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The Chapters include "Happiness in Marriage," "Husbands," "Wives," "Union on the Physical Level," "Union on the Intellectual Level," "Union on the Spiritual Level," "Adjustments," "Source of Strength," "Bon Voyage."

The Author Dr. O. A. Geiseman, nationally known speaker and writer, is pastor of Grace Lutheran Church, River Forest, Illinois. The present volume has grown out of the rich background of thirty years of pastoral experience.

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g units are being erected to help care r a record enrollment when the fall rm opens on September 9.

The "Ranch House," a temporary pe of men's dormitory, will be ready r occupancy when college opens Sepmber 16 at Gustavus Adolphus at St. eter, Minnesota. It will house 160 en. The new permanent dormitory, hich will house 265, is well under ay and will be ready for occupancy February. Trailer units for married eterans will help care for a record nrollment.

Upsala College at East Orange, New ersey, and Luther College of Wahoo, ebraska, also report record fall registrations with housing conditions determining the size of the student bodies.

As we contemplate these developments and ponder the vast influence nd significance of Christian higher ducation in these critical days, may we all with intense fervor and heartfelt sincerity pray those words of our Sunday morning prayer: "Bless, we pray Thee, the institutions of the Church: its colleges, its seminaries, and all its schools; that they may send forth men and women to serve Thee, in the Ministry of the Word, the Ministry of Mercy, and all the walks of life." May we pray for leaders and teachers in our colleges who will hold the lines of the Education Front intact for Christ. It will take a heroic stand in these days. The Spirit of God is sufficient. Let us support our colleges!

Augustana Professor Summoned

One of the outstanding and most highly valued teachers on the Augustana College staff was suddenly summoned from this earth on August 3. Professor Fryxell drowned at Hollywood Beach, Florida, in the Gulf of Mexico, when a storm broke while he was swimming.

We quote Dr. Arthur A. Wald, dean of the College of Liberal Arts, "He was one of the strongest teachers on our faculty without any question. He had a thorough mastery of his subject, he loved teaching, and his work with students was exceptionally thorough and effective in a difficult subject.

"But his contribution to the college was not limited to the classroom. His work over a period of years as financial advisor for student publications was invaluable to the college and the students concerned.

"During the last year, Professor Fryxell was the key man in veterans' relations and hundreds of veterans will testify to his complete devotion to their affairs and his deep personal interest in all that concerned them. He was a man of integrity and character, such as few, and his loss will be felt very keenly as a new and very difficult year begins."

He was a strong man because of a strong faith. God be praised for all such and give us more!

Parish Education Month

Materials to aid in a synod-wide observance of Parish Education Month during September were mailed this month to every pastor and congregation by the office of the Executive Director of Parish Education, Dr. J. Vincent Nordgren. The material includes tracts for general distribution; one for Sunday school pupils; an enlistment program folder for pastors, teachers and deacons; a poster for public display, and a description of equipment and arrangements for children's groups in the church.

The year 1946 has been set aside in the synod as Christian Education year as a part of the Centennial "Life and Growth" program. Churches are preparing for a systematic and comprehensive presentation of the subject of parish education. Surely we need to go "all out" in a supreme effort to bring children into the Kingdom and to teach them the Way of Life.

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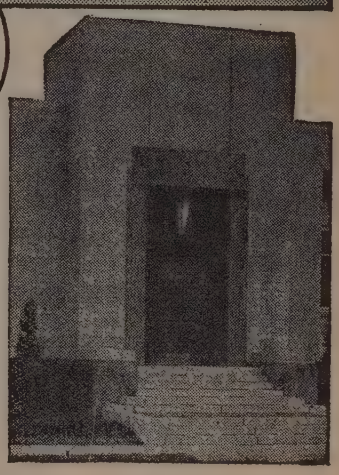

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ON THE RELIGIOUS HORIZON

55 Million Lutherans Join World Council

Fourteen Church Bodies Will Be Represented in General Assembly in 1948

NEW YORK—Some 55 million Lutherans are represented in the World Council of Churches by 14 Lutheran bodies which have accepted the invitation to join the fellowship of churches "which accept our Lord Jesus Christ as God and Saviour." The estimate is based on pre-war membership statistics of Lutheran Churches throughout the world.

At the present time, 94 churches from 34 countries have signified their intention of joining the World Council of Churches when it is formally constituted at the first General Assembly, tentatively scheduled for Amsterdam, Holland, Aug. 24-Sept. 5, 1948.

The membership includes the Lutheran Churches of Austria, Denmark, Esthonia, Finland, Germany, Holland, Hungary, Norway, Poland, Sweden, and Slovakia, the Federation of Evangelical Lutheran Churches of India, and the Augustana Synod and the United Lutheran Church in America.

Will Ask Confessional Representation

All the aforementioned bodies were members of the Lutheran World Federation before World War II, and it is expected that they will unite solidly in support of confessional representation for Lutherans in the World Council when the matter is presented at the first Assembly in 1948. All these groups will be invited to send delegates to the fourth convention of the Lutheran World Federation at Lund, Sweden, late in June of next year.

When the executive committee of the Lutheran World Federation met at Uppsala, Sweden last July, unanimous approval was given to the American proposal for representation in the World Council on a confessional basis. The petition was then submitted to the Administrative Committee of the World Council at its meeting at Horsham, near London, in August.

Propose Change in Constitution

In turn, the Administrative Committee decided to recommend to the General Assembly that Article 5 of the World Council's tentative constitution be reworded to provide confessional representation for any member denomination which may desire it. Under this provision, the Lutheran Churches will be allocated a certain number of representatives and the executive committee of the Lutheran World Federation will then divide this total among the Federation's constituent bodies.

While the Augustana Synod and the United Lutheran Church are the only Lutheran groups in the United States which are affiliated with the World Council of Churches at present, others are expected to join. Both the American Lutheran Church and the Danish Evangelical Lutheran Church have approved membership. The Evangelical Lutheran Church, United Evangelical Lutheran Church and Lutheran Free Church, at their annual conventions this year, postponed action until further study could be given the matter.

Polish Lutheran Pastors Weep at First Reunion

WARSAW—Sixty-one Polish Lutheran pastors, many of whom were interned in concentration camps during the war, wept and embraced each other at the opening in Lodz of the first postwar conference of the Polish Evangelical Augsburg Church. Representing the largest Evangelical body in Poland, and made up mostly of Poles of German origin, the Church suffered severely at the hands of the Nazis.

A dramatic note was sounded when Acting Bishop Jan Szeruda opened the three-day sessions by reading the names of twenty-one pastors killed by the Germans. Delegates displayed open joy when each was presented with a new suit and overcoat, and with shirts and socks. They were also given dresses, shoes, and underwear for their wives.

By tacit agreement, the German language was not used at the conference. Sessions took place in the impressive Church of St. Matthew, the last remaining of the three former Lutheran churches in Lodz. The two other churches were turned over by the secular authorities to Roman Catholic congregations after the German exodus.

Among speakers at the conference was the Rev. Clifford Ansgar Nelson, pastor of the Gloria Dei Lutheran Church in St. Paul, Minn., who is in Europe on behalf of the American Section of the Lutheran World Convention. He declared that "the Church in Poland must make it clear that Lutheranism is not a German religion, but a Christian faith with a universal appeal."

An overseas visitor was Bishop Thorsten Ysander, of the Swedish Lutheran Church. Another Swedish bishop had been expected to attend, but was not given a visa, reputedly because of his strong "anti-Soviet attitude."

It had been hoped that 120 German Lutheran pastors remaining in Silesia would be represented at the meeting, but they have been ordered to leave Poland shortly, despite a request by Bishop Szeruda that they be permitted to extend their stay in Poland.

"Times" Backs Collaboration Of Protestants With Rome

New York—The stand taken by Protestant leaders attending the International Conference of Church Leaders on the Problem of World Order at Cambridge, England, in favor of collaboration between the Vatican and the World Council of Churches for solution of peace problems was hailed by the New York Times as "a significant step" toward united Christian action for the good of mankind.

"The difficulties of attaining common action are recognized," a Times editorial stated, "but the benefit to be expected through influence that was above politics and prompted only by the highest moral aspirations of mankind warrants patient and zealous effort to bring it about.

"It would be a spiritual, beneficient lobby at our international tribunals unbound by considerations of creed recognizing no earthly master, only the Divinity. A voice gentle with the admonition of Love Thy Neighbor, but irresistible when evil and man's greed needed a scourge."

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utheran Students Plan Project in Other Lands

llocate Funds for Scholarships and Full-time Student Worker in China

HOLLISTER, Mo.—Plans to spend $10,000 for special projects among tudents in Europe and Asia were approved by the national council of the utheran Student Association of Amer-a, meeting at Camp Hollister here, ugust 23-30. This amount represents wice the budget voted for local activi-ies of the Association. It will be raised y students on college campuses hroughout the country.

Out of this fund, $900 will under-vrite six scholarships for students in ther countries to enable young men nd women overseas to prepare for Christian leadership among their own eople. Two scholarships will go to ndia, where the LSA has for twenty-our years sponsored awards to stu-lents, two will be distributed in China nd two in Germany.

A deep interest in Chinese students prompted the council to allocate $5,000 for a full time worker among students in China. The Student Service Commission of the National Lutheran Council has been petitioned to add such a person to its staff. If a worker is not available, the funds will be used for scholarship purposes in the proposed Lutheran College of China.

Give to European Student Relief

The World Student Christian Federation was given a grant of $5,000 for use, at its discretion, in European student relief. The LSA was the first church student group in America admitted to membership in the Federation. Last year it contributed $2,500 to enable the Federation to enlarge its staff, and Andreas Schanke of Norway was chosen as a worker.

The remainder of the $10,000, amounting to $1,600, plus any amounts received over the goal set, will be given to the Student Christian Movement in Bergen, Norway, to help build a Christian Student House at the new University of Bergen. Plans are being made to send 10 or 20 Lutheran students to Bergen to assist in the actual construction of the building.

Dr. Wee to Go to Oslo

Dr. Morris Wee, executive secretary of the NLC's Student Service Commission, was elected official representative of the Student Association to the second World Christian Youth Conference at Oslo, Norway, in the summer of 1947.

The LSA is the first group in the Lutheran Church to name its delegate to this important youth meeting. It also requested that Dr. Wee be appointed as one of the representatives to the Assembly of the Lutheran World Federation at Lund, Sweden, in June, 1947.

At their final session, the forty-three members of the council, drawn from the fourteen regions of the LSA in the United States and Canada, elected Lloyd Neve of Trinity Theological Seminary, Blair, Nebr., as president.

Other officers named were: vice-president Kenneth Senft, Gettysburg Seminary, Gettysburg, Pa.; secretary, Jule Anderson, Augustana College, Rock Island, Ill.; financial secretary, Cleone Olson, Iowa State College, Ames, Iowa; treasurer, Erwin List, treasurer of the NLC's Student Service Commission, Chicago, Ill.; archivist, Bryce Shoemaker, Luther Seminary, St. Paul, Minn.; editor, *American Lutheran Student*, Mary E. Anderson, Penn State, State College, Pa.; advisers, Dr. Morris Wee, Dr. Ruth Wick, the Rev. Oswald Elbert, the Rev. Paul Bierstedt, Miss Mildred Winston, the Rev. Grant Carlson, the Rev. Carl Lund-Quist, the Rev. Paul Nyholm, Miss Wilma Westburg, the Rev. Lael Westberg, and Dr. C. P. Harry (lifetime adviser).

THREE NEW PUBLICATIONS

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A Study of the TOWN AND COUNTRY CHURCHES of the Lutheran Augustana Synod by A. D. Mattson

This booklet, published under the auspices of the Augustana Board of Home Missions is a completion and revision of a study of the rural life program that was first reported on by the author in "A Study of the Midwest Rural Churches" published last year. The author, who is Professor of Ethics and Sociology at Augustana Theological Seminary, is spending half of each year in rural mission work. His evaluation of the rural life program is based on first hand information.

Size 7⅝x5¼ inches, paper cover, 64 pages. Net 40 cents.

When You Build THE HOUSE OF GOD

For some time there has been a need for more information regarding church architecture. During the past year the Commission on Church Architecture of the Lutheran Augustana Synod has given much time and thought to the preparation of a guide book on this subject. "When You Build the House of God" is the result. It is a handbook that is valuable to the church at large rather than to any one Synod.

Here, briefly, are the contents of the booklet: The Purpose of the Synodical Commission on Church Architecture; Facts and Figures, Survey and Statistics, Dollars and Sense, Sites and Plans, Worship and Work, Education and Equipment, Planning the Parsonage. There are many illustrations, a variety of sample plans, a detailed preliminary survey sheet, and a bibliography.

The price of this 64-page large size booklet is .75.

THE LUTHERAN CHURCH by Martin E. Carlson

Introducing the Lutheran Church to unchurched men and women and making plain to all who would know what are its essential beliefs and practices, is the main purpose of this friendly, informative pamphlet. It is just the tract to give prospective members and inquirers concerning Lutheranism. In sixteen pages it gives a comprehensive and interesting presentation of the Lutheran Church, its historic background, its position as an American church, its belief, and its work. For Lutherans, too, it furnishes a refresher course in brief.

Size 5¾x3⅜ inches, 16 pages.

Single copy, net 5 cents; dozen net 50 cents; 100, net $3.00.

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Thirty Sent to Teach Chinese How to Farm

Brethren Service Committee Takes Steps to Aid Starving Millions

ELGIN, Ill.—Thirty ministers, farmers, war veterans and students—trained at the International Harvester Co. in Chicago and at the Ford Ferguson plant at Detroit—will fly to China soon to teach coolies there modern farming methods planned to bring tons of wheat to China's starving millions.

The workers, all volunteers, have been studying under the auspices of the Brethren Service Committee, which has its national headquarters here, and the United Nations Relief and Rehabilitation Administration.

About half of the men are conscientious objectors, reflecting the strong pacifist tradition of the Brethren denomination.

Last April, Chinese officials of UNRRA asked the Brethren to furnish volunteers who would help reclaim the land by plowing and recultivation and who would also teach the Chinese the intricacies of tractors and mechanical farming.

The Brethren, who have directed a number of unique projects, issued a nation-wide appeal for men to go to China for eighteen months.

Thirty have responded to the appeal so far and an additional and final group of 20 is expected to begin study soon.

As is traditional in all Brethren Service Committee undertakings, the appeal was on a purely religious basis. The men are paid only $25 per month and room and board.

According to M. R. Zigler, director of the committee, and Leland Brubaker, director of Far Eastern relief operations for the committee, this project represents the first large-scale introduction of mechanical farming into China.

The men who take up intensive courses both in tractor mechanics and simplified Chinese represent a variety of professions. Some of them are retired missionaries. There are also college and high school students, soil conservationists, recently-discharged war veterans, mechanics, farmers, and photographers.

One-third of the men are members of the Brethren, the others represent a cross-section of American Protestantism.

Lutheran Group Plans Large Film Corporation

Cleveland—Plans to establish a $2,500,000 corporation which will produce motion pictures "with a Christian background," were announced here by the board of governors of the National Federation of Lutheran Clubs.

The board directed Einar Carlson, one of its members who is a Cleveland lawyer and vice-counsul to Sweden, to incorporate the Federation in Ohio. The film corporation will then be made a subsidiary.

Financing of the motion picture venture will be done through popular subscription of stocks and bonds, according to the board's announcement.

Films produced by the corporatio probably in its own studios, would i clude pictures of general interest ar educational films as well as those ain ed at advancing Lutheran and oth Christian institutions. Immediate ol jective is to release pictures designe to prevent juvenile delinquency.

The National Federation of Luthera Clubs is composed of business me and clergy from all bodies of the Luth eran Church.

The board also voted to establish it executive offices here and appointe the Rev. F. L. Oberschulte, pastor o Our Saviour Lutheran church, S Paul, Minn., as executive secretary.

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erman Church Union Is Facing Dissolution

ove of Lutherans for United Church May Bring End to Federation

ENEVA—A year-long "honeymoon" between German Protestant hurches appears to be ending. Obervers report growing tension between hurchmen with strong denominational eliefs and the Confessional group hich united members of various deominations in a struggle against azism.

Friends of Pastor Martin Niemoller, eader of the Confessional group, say e is depressed by the current develpment.

The Evangelical Press Service of urich uses the word "danger" in decribing the aspiration of conservative utherans of Bavaria and Hanover for united Lutheran Church and adds hat this "confessionalism" can have erious repercussions in all countries.

The agency quotes Niemoeller as rging a "return to the Word of God" rather than to an emphasis upon denominational differences.

German Protestantism united a year ago when the Evangelical Church of Germany was formed at Treysa. Going beyond federation, but stopping short of amalgamation, the new body included Lutheran, Reformed, and United Churches, in fact all but the Free Churches.

At that time observers felt that German Protestants had achieved a revolutionary reversal of policy by abandoning an emphasis on theology to the exclusion of other issues. It was expected that the new policy would unite the Churches more closely than ever before through a program of social action. Pastor Niemoeller was a strong supporter of the new policy, surprising many by swinging to the other extreme from his former theological position.

Says English Churches Must Unite to Prevent Paganism

Toronto—England faces a drift toward paganism and a loss of its Christianity unless some form of church union is adopted, Prof. H. H. Farmer of Cambridge University declared here in an address to the Toronto Presbytery of the Presbyterian Church in Canada.

Decrying the duplication and competition between churches in England as "sinful and blasphemous," Prof. Farmer asserted "there is no hope that the Protestant churches will be able to lay hold on the people of England again so long as they are split into sects, the origin and meaning of which have been lost to the ordinary people."

Dr. Farmer said that although consultations are going on between English Presbyterians and Congregationalists, union of the two groups will take some time.

Dr. Farmer is chairman of a committee of the Presbyterian Church of England which has been working on a new statement of faith to replace the Westminister Confession of Faith.

Quaker Says 20,000,000 Will Die of Starvation

Cape May, N. J.—A prediction that 20,000,000 people will have died in 1946 from starvation was made here at the Friends General Conference by Clarence E. Pickett, secretary of the American Friends Service Committee.

Mr. Pickett decried the present occupation policy in Germany, asserting "we are trying to disarm the country industrially and render it incapable of feeding itself." He described this policy as "an insane scheme to bring about safety."

Pickett called for a "new testimony of veracity, integrity, and respect" to counteract the effects of wartime policy when "it became a matter of military virtue to deceive the enemy.

"This technique of insincerity," he said, "has spread havoc with our general standards."

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Dulles Deplores Allied Treatment of Germany

Scores Use of Slave Labor and Moves to Gain Nation as Military Ally

LONDON—American repudiation of surrender pledges and the tendency of the big powers to regard the Germans as "a great war potential" were sharply criticized here by John Foster Dulles, chairman of the International Conference of Church Leaders held at Cambridge under the sponsorship of the World Council of Churches.

Mr. Dulles, who has been named vice chairman of the newly-formed Commission on International Affairs set up by the conference, said he felt "humiliated" by many things in the United States' occupation policy in Germany. He cited in particular the conduct of occupation troops and "slave labor under terrible conditions" as representing the breaking of promises made in Allied leaflets urging the Germans to surrender.

Counseling Christians to "struggle against revenge" and to shake off illusions that war can be cut off suddenly and replaced by immediate justice, Mr. Dulles said he hoped the Germans "will not be disillusioned about the ideal of justice" because of the "momentum of evil" created by war.

Regarded as War Potential

He declared he had the "distinct impression" that the major powers still look on the German people as a great war potential.

"Next to the atomic bomb," he said, "the Germans appear to be the most valuable war potential that any great power can lay its hand on. The process of getting the German people in the next war is already under way. This gives the Germans the apparently attractive possibility of playing the great powers off against each other. But if they do that it will really mark the end of the German people."

Mr. Dulles stressed that the future of Germany depends less on the present defeat than on the Germans' response to this test: "Are they in their hearts through with war; or will they sell themselves to the highest bidder for the next war?"

The American churchman's remarks were made during a discussion of Christian policies toward defeated nations, in the course of which British delegates opposed a suggestion by Professor Reinhold Niebuhr of Union Theological Seminary, New York, that the victors openly profess a policy of forgiveness.

Niebuhr Urges Forgiveness

Dr. Niebuhr said that "forgiveness is awfully good practical politics for the health of the world today" and urged that the newly-created Commission on International Affairs should take t opportunity to make forgiveness very important order of business." H declared that new punishment cann make the Germans and Japanese r pent if the destruction from total w has not accomplished it.

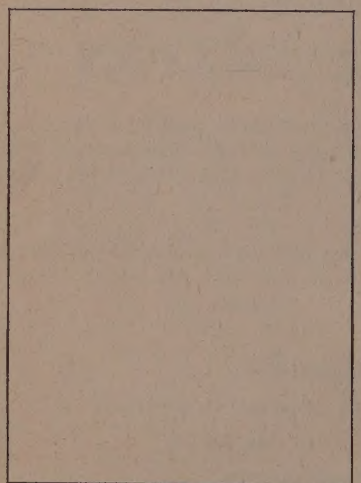
Dr. H. M. Waddams, secretary of t Church of England Council on Foreig Relations, argued, on the other han that a statement on forgiveness mig have such an effect on British publ opinion that it actually would mak conditions worse in Germany.

Three German anti-Nazi church lead ers took part in the discussion, but be cause of commitments in obtainin visas for them to attend the Cambridg meeting, their statements on religio and morale in Germany were not mad public. The delegates were Professo Rudolf Smend, member of the Evan gelical Church in Germany, Reinol von Thadden, president of the Germa Student Federation, and Theodor Stelt zer, Lutheran governor of Schleswig Holstein.

British, French and Dutch delegate joined in pleas for increased suppor for the German Church. Dr. W. A Visser 't Hooft, general secretary o the World Council of Churches, sai the world should know there was "rea German resistance" to Hitler durin the war and that it continued unti "most of the key resisters were liqui dated."

Church Posters and Publicity

By H. H. Seay



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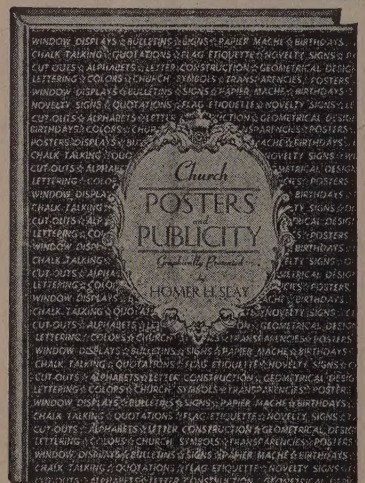

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